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Dion Chrysostom

The Hunters of Euboea



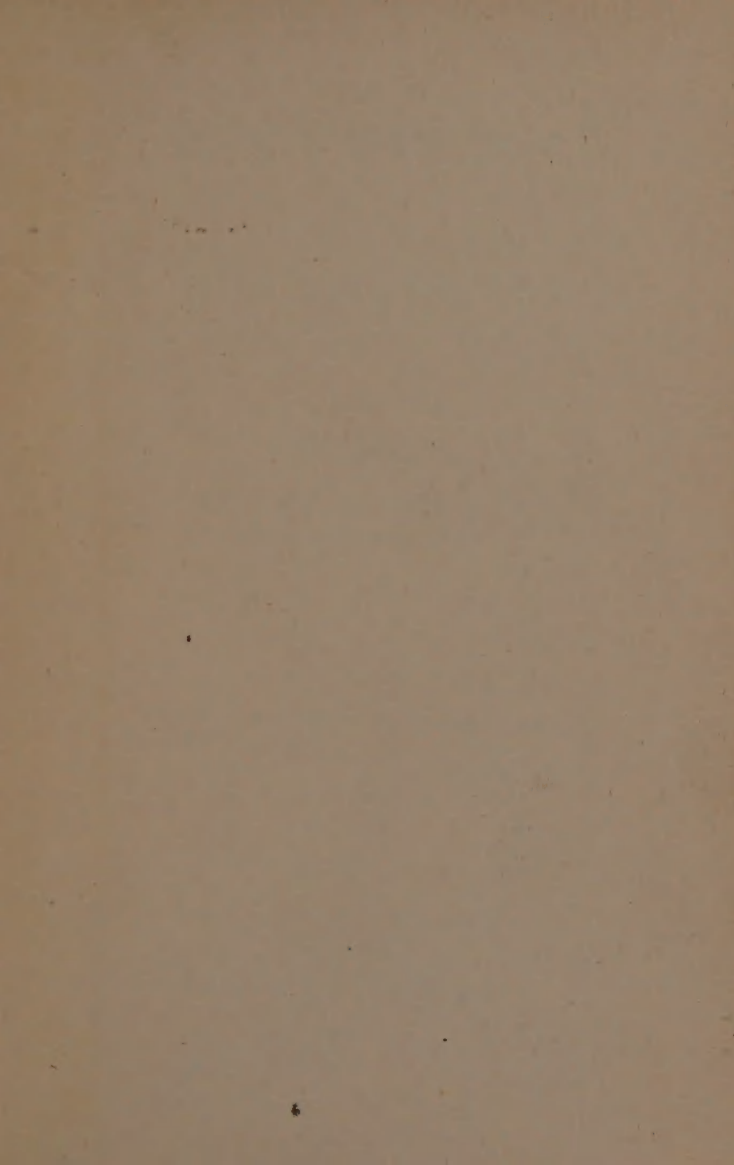
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Dio Cocceianus, Chrysostomus
DION CHRYSOSTOM *of Prusa*

THE HUNTERS OF EUBOEAE

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WITH NOTES BY

WILLIAM K. PRENTICE

PRINCETON UNIVERSITY

*Experieris non Dianam magis montibus quam
Minervam inerrare.*

PLINY, Ep. I. 6.

Boston

ALLYN AND BACON

1897

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INTRODUCTION

THE text here presented is a part of Oration VII. of Dion Chrysostom, on the miseries of city life. The formal discussion of this theme is confined to the second half of the oration, and has been omitted from this book. There remains the story of the hunters of Euboea, used by the orator to introduce the subsequent argument, and yet intended to be, like Hogarth's paintings, an argument in itself.

Dion, the son of Pasocrates, was born in Prusa of Bithynia, about the year 40 A.D. The Emperor Cocceius Nerva honored him with the name of Cocceianus; his admirers called him Chrysostom, or Golden-mouthed, distinguishing him from his grandson Dion Cassius, the historian. His parents were of the noblest families in Prusa, and not only gave him a careful education, but secured for him a prominent position when he became of age. Perhaps he was too impetuous or too sharp-tongued, for he soon drew upon himself the disfavor of his

fellow-townsmen. He felt obliged to leave home, and settled for a time in Egypt, and afterwards, during the reign of Vespasian or of Titus, in Rome, where he became intimate with the members of the royal household.¹

Dion was exiled by Domitian. At the beginning of Oration XII. he says: "It was my misfortune to be banished for my reputed friendship with a man² who was no scoundrel, but was rich and akin to the emperor, and lost his life on that account." After the death of Domitian he was recalled to court by Nerva, who was his personal friend. Trajan admired him also, and once, riding with the orator in the emperor's chariot, said to him: "I do not know what you say; but I love you as myself."³ In his old age Dion returned to his native town of Prusa, for which he had already obtained many benefits through his influence at the capital, and there he seems to have lived until his death about 117 A.D.

In his exile Dion travelled widely, disguising himself in a beggar's dress, his only baggage two books, Plato's *Phaedo* and Demosthenes' *Oration on the Embassy*; and collected on his travels much of the ma-

¹ Arno Breitung: *Das Leben des Dio Chrysostomus*, Progr. Gebweiler, 1887.

² Probably Flavius Sabinus, who was killed in 82 A.D.

³ Philostratus.

terials for his later works. For he was a rhetorician by profession, and, like Cleombrotus the Spartan, "collected history as the material for philosophy, the end of which is 'theology,' as he called it." Seventy-nine of these works are extant. They are called orations: they are rather lectures, on travel, on mythology, on literary and artistic criticism, on ethics, and on religion.¹ Some, like the *Praise of the Gnat*, and the *Proof that Troy was never Captured*, betray the sophist in him. But later in his life he forswore sophistry and avowed himself a philosopher, an eclectic like most of his contemporaries, but inclining towards the school of the Cynics,² as his orations on Diogenes show. Finally he was a moralist, a "lay preacher" as he has been called, and harangued, in the various cities to which he came, against the vices and follies of the age.

In this last-mentioned rôle Dion wrote Oration VII. He seems to address himself particularly to the Greeks, whose circumstances were very different from those of their ancestors in the classical period. Greece was now only a Roman province. Its population was vastly diminished because of the multitudes who had gone to build the new cities founded

¹ Paul Hagen: *Quaestiones Dioneae*, Diss. Kiel, 1887.

² Ernest Weber: *De Dione Chrysostomo Cynicorum Sectatore*, Diss. Leipzig, 1887.

by Alexander and his successors, and because of the desolating civil wars which followed the breaking up of the Macedonian empire. Enormous fortunes had been made in the East; while those who had remained at home were impoverished. Money was concentrated in the hands of a few. A total change of manners ensued: the rich became luxurious, the poor hardened, and the sharpest lines between classes were drawn. The rich were forced to bear the burdens of the government and to subsidize the poor in order to keep them in check. Election to office meant misfortune if not ruin. On the other hand, the common people, dependent on these subsidies, had become idle, restless, and greedy. So far as self-government was allowed to the Greek cities, the proletariat ruled, under the leadership of unscrupulous demagogues. Lastly, the population was massed in the cities. This was perhaps the greatest evil of all, and has become notorious in our own time. It led to two immediate results,—the blighting of the country districts and the congestion of city life.

These evils, discussed in the remainder of the piece, are mirrored in our story. No one believes that the story is an account of facts, although its author begins with what Mr. Mahaffy calls "the traditional falsehood of all good story-tellers, that the thing actually happened to himself." Some of his charac-

ters are idealized, and the contrasts which he draws are certainly extreme. But if his hunters are less true to life than the shepherds of Theocritus, they are not less entertaining, although created with a nobler purpose than to entertain the idlers of an idle court; and the scenes described give a fair impression of certain characteristics of that age, corresponding very nearly to what may be learned from Plutarch and the journeys of St. Paul.

In the main the author's narrative is easily understood. His style is simple and direct. With the so-called Atticists he sought to revive the classic standard of language. His words are used commonly in their classical signification, while idioms peculiar to post-classical Greek are to a large degree avoided. The middle voice, the optative mood, the negative οὐ, and even the dual, are employed. Wilhelm Christ, in his *History of Greek Literature*, gives this criticism: "Dion was not accounted by Philostratus and the critics of sophistry among the first great lights of sophistical eloquence; he lacked their brilliant phrases; he had too much philosophical intent and unadorned fidelity to nature. Yet as a stylist he is not to be despised; he took as his model the clear simplicity of Xenophon, and realized this happily in the stories and fables which are introduced into his works."

The aim of this little book has been to make a very charming bit of Greek prose¹ accessible to those who may have the opportunity to wander a little from the ordinary track of classical studies. Inasmuch as such reading is likely to be in the nature of an extra course, the effort has been made to present the Greek in the simplest form possible. In the main the text is that of J. von Arnim, Berlin, 1893-96. The editions of Reiske, Leipzig, 1798, and Morel, containing the scholia of Casaubon and the Latin translation of Nageorgus (Kirchmaier), Paris, 1604, as well as Geel's edition of Oration XII., Leyden, 1840, and the German translation of this piece by Golisch (Programm), Schweidnitz, 1883, have also been of service. My indebtedness to the works mentioned on page 32 may be estimated from the frequency of the references to them in the notes. Exceptions which have been taken to von Arnim's text have been chiefly by way of closer adherence to the manuscripts themselves, and all important differences have been mentioned. Explanations of the difficulties and allusions of the text, together with the meanings of unusual words, have been given, and examples of Dion's Atticism noticed. Lastly, in matters of syntax, very full grammatical references have been furnished.

¹ *American Journal of Philology*, Vol. XIV., p. 521 f.

Three books deserve especial mention to the students of Dion Chrysostom. These are J. P. Mahaffy: *The Greek World under Roman Sway*, London, 1890; Erwin Rohde: *Der Griechische Roman und seine Vorläufer*, Leipzig, 1876; and Wilhelm Schmid: *Der Atticismus in seinen Hauptvertretern von Dionysius von Halikarnass bis auf den zweiten Philostratus*, Stuttgart, 1887-96.

Finally, I wish to express my thanks to Professor S. R. Winans, at whose suggestion this work was undertaken, and by whose advice it has profited throughout.

W. K. P.

PRINCETON, N.J., March, 1897.

CHAPTER I

THE SHIPWRECK

Dion apologizes for telling of a personal experience.

ΤΟΔΕ μὴν αὐτὸς ἰδὼν, οὐ παρ' ἑτέρων ἀκούσας, διηγήσομαι. ἴσως γὰρ οὐ μόνον πρεσβυτικὸν πολυλογία καὶ τὸ μηδένα διωθεῖσθαι ῥαδίως τῶν ἐμπιπτόντων λόγων, πρὸς δὲ τῷ πρεσβυτικῷ τυχὸν ἂν εἴη καὶ ἀλητικόν. αἴτιον δέ, ὅτι πολλὰ τυχὸν ἀμφότεροι πεπόνθασιν, ὧν οὐκ ἀηδῶς μέμνηνται. ἐρῶ δ' οὖν οἷοις ἀνδράσι καὶ ὄντινα βίον ζῶσι συνέβαλον ἐν μέσῃ σχεδόν τι τῇ Ἑλλάδι.

Dion is wrecked on the coast of Eubœa. The crew go off by themselves, and he is left alone.

Ἐτύγχανον μὲν ἀπὸ Χίου περαιούμενος μετὰ τινων ἀλιέων ἔξω τῆς θερινῆς ὥρας ἐν μικρῷ παντελῶς ἀκατίῳ. χειμῶνος δὲ γενομένου χαλεπῶς καὶ μόλις διεσώθημεν πρὸς τὰ κοῖλα τῆς Εὐβοίας· τὸ μὲν δὴ ἀκάτιον εἰς τραχύν τινα αἰγιαλὸν ὑπὸ τοῖς κρημνοῖς ἐκβαλόντες διέ-

φθειραν, αὐτοὶ δὲ ἀπεχώρησαν πρὸς τινὰς πορ-
 φυρεῖς ὑφορμοῦντας ἐπὶ τῇ πλησίον χηλῇ,
 καὶ κείνοις συνεργάζεσθαι διανοοῦντο αὐτοῦ μέ-
 νοντες. καταλειφθεὶς δὴ μόνος, οὐκ ἔχων εἰς
 5 τίνα πόλιν σωθήσομαι, παρὰ τὴν θάλατταν
 ἄλλως ἐπλανώμεν, εἴ ποῦ τινὰς ἢ παραπλέ-
 οντας ἢ ὀρμούντας ἴδοιμι.

*He finds a deer at the foot of the cliff. Soon a hunter
 appears on the scene.*

Προεληλυθὼς δὲ συχνὸν ἀνθρώπων μὲν οὐδέ-
 να ἑώρων· ἐπιτυγχάνω δὲ ἐλάφῳ νεωστὶ κατὰ
 10 τοῦ κρημνοῦ πεπτωκότι παρ' αὐτὴν τὴν ῥαχίαν,
 ὑπὸ τῶν κυμάτων παιομένῳ, φυσῶντι ἔτι. καὶ
 μετ' ὀλίγον ἔδοξα ὑλακῆς ἀκοῦσαι κυνῶν ἄνω-
 θεν μόλις πως διὰ τὸν ἡχον τὸν ἀπὸ τῆς θαλάτ-
 της. προελθὼν δὲ καὶ προβὰς πάνυ χαλεπῶς
 15 πρὸς τι ὑψηλὸν τοὺς τε κύνας ὀρώ ἡπορημένους
 καὶ διαθέοντας, ὑφ' ὧν εἵκαζον ἀποβιασθὲν τὸ
 ζῶον ἀλέσθαι κατὰ τοῦ κρημνοῦ, καὶ μετ' ὀλί-
 γον ἄνδρα, κυνηγέτην ἀπὸ τῆς ὄψεως καὶ τῆς
 στολῆς, τὰ γένεια ὑγιῇ, κομῶντα οὐ φαύλως
 20 οὐδὲ ἀγεννῶς ἐξόπισθεν, οἷους ἐπὶ Ἴλιον Ὅμη-
 ρὸς φησιν ἐλθεῖν Εὐβοέας, σκώπτων, ἐμοὶ δο-
 κεῖν, καὶ καταγελῶν, ὅτι τῶν ἄλλων Ἀχαιῶν

καλῶς ἐχόντων οἱ δὲ ἐξ ἡμίσιους ἐκόμων. καὶ
 ὃς ἀνηρώτα με, Ἄλλ' ἦ, ὦ ξεῖνε, τῇδέ που
 φεύγοντα ἔλαφον κατενόησας; κἀγὼ πρὸς αὐ-
 τόν, Ἐκείνος, ἔφην, ἐν τῷ κλύδωνι ἤδη· καὶ
 ἀγαγὼν ἔδειξα. ἐλκύσας οὖν αὐτὸν ἐκ τῆς
 θαλάττης τό τε δέρμα ἐξέδειρε μαχαίρα, κἀμοῦ
 ξυλλαμβάνοντος ὅσον οἶός τε ἦν, καὶ τῶν σκελῶν
 ἀποτεμὼν τὰ ὀπίσθια ἐκόμιζεν ἅμα τῷ δέρματι.

The hunter invites Dion to his house.

Παρεκάλει δὲ κἀμὲ συνακολουθεῖν καὶ συνε-
 στιᾶσθαι τῶν κρεῶν· εἶναι δὲ οὐ μακρὰν τὴν
 οἴκησιν. Ἐπειτα ἔωθεν παρ' ἡμῖν, ἔφη, κοιμη-
 θεὶς ἥξεις ἐπὶ τὴν θάλατταν, ὥς τά γε νῦν οὐκ
 ἔστι πλοῖμα. καὶ μὴ τοῦτο, εἶπε, φοβηθῆς.
 βουλοίμην δ' ἂν ἔγωγε καὶ μετὰ πέντε ἡμέρας
 λῆξαι τὸν ἄνεμον· ἀλλ' οὐ ρᾶδιον, εἶπεν, ὅταν
 οὕτως πιεσθῇ τὰ ἄκρα τῆς Εὐβοίας ὑπὸ τῶν
 νεφῶν ὥς γε νῦν κατειλημμένα ὀράς. καὶ ἅμα
 ἡρώτα με ὁπόθεν δὴ καὶ ὅπως ἐκεῖ κατηνέχθην,
 καὶ εἰ μὴ διεφθάρη τὸ πλοῖον. Μικρὸν ἦν
 παντελῶς, ἔφην, ἀλιέων τινῶν περαιουμένων,
 κἀγὼ μόνος ξυνέπλεον ὑπὸ σπουδῆς τινος. διε-
 φθάρη δ' ὁμως ἐπὶ τὴν γῆν ἐκπεσόν. Οὕκουν
 ρᾶδιον, ἔφη, ἄλλως· ὅρα γὰρ ὥς ἄγρια καὶ

σκληρὰ τῆς νήσου τὰ πρὸς τὸ πέλαγος. Ταῦτ',
 εἶπεν, ἐστὶ τὰ κοῖλα τῆς Εὐβοίας λεγόμενα,
 ὅπου κατενεχθεῖσα ναὺς οὐκ ἂν ἔτι σωθείη·
 σπανίως δὲ σφύζονται καὶ τῶν ἀνθρώπων τινές,
 5 εἰ μὴ ἄρα, ὥσπερ ὑμεῖς, ἐλαφροὶ παντελῶς
 πλέοντες. ἀλλ' ἴθι καὶ μηδὲν δείσης. νῦν μὲν
 ἐκ τῆς κακοπαθείας ἀνακτήσῃ σαυτόν· εἰς αὔριον
 δέ, ὅτι ἂν ἦ δυνατόν, ἐπιμελησόμεθα ὅπως
 σωθῇς, ἐπειδὴ σε ἔγνωμεν ἅπαξ. δοκεῖς δε
 10 μοι τῶν ἀστικῶν εἶναί τις, οὐ ναύτης οὐδ'
 ἐργάτης, ἀλλὰ ἄλλην τινὰ ἀσθένειαν τοῦ σώ-
 ματος ἀσθενεῖν ἔοικας ἀπὸ τῆς ἰσχνότητος.

*And Dion accepts without apprehension, for he has found
 that poverty is a good passport.*

Ἐγὼ δὲ ἄσμενος ἠκολούθουν· οὐ γὰρ ἐπιβου-
 λευθῆναί ποτε ἔδεισα, οὐδὲν ἔχων ἢ φαῦλον
 15 ἱμάτιον. καὶ πολλάκις μὲν δὴ καὶ ἄλλοτε
 ἐπειράθην ἐν τοῖς τοιούτοις καιροῖς, ἅτε ἐν ἄλλῃ
 συνεχεῖ, ἀτὰρ οὖν δὴ καὶ τότε ὡς ἔστι πενία
 χρήμα τῷ ὄντι ἱερὸν καὶ ἄσυλον, καὶ οὐδεὶς
 ἀδικεῖ, πολὺ γε ἦττον ἢ τοὺς τὰ κηρύκεια
 20 ἔχοντας· ὡς δὴ καὶ τότε θαρρῶν εἰπόμεν. ἦν
 δὲ σχεδόν τι περὶ τετταράκοντα στάδια πρὸς
 τὸ χωρίον.

CHAPTER II

THE HUNTER'S STORY

As they walk to the house the hunter talks to Dion about himself; his one neighbor, who is his brother-in-law; their parents, and the circumstances of their early life.

Ὡς οὖν ἐβαδίζομεν, διηγείτό μοι κατὰ τὴν ὁδὸν τὰ αὐτοῦ πράγματα καὶ τὸν βίον ὃν ἔζη μετὰ γυναικὸς αὐτοῦ καὶ παίδων.

Ἡμεῖς γάρ, ἔφη, δύο ἐσμέν, ὦ ξένε, τὸν αὐτὸν οἰκοῦντες τόπον. ἔχομεν δὲ γυναῖκας 5 ἀλλήλων ἀδελφὰς καὶ παῖδας ἐξ αὐτῶν υἱοὺς καὶ θυγατέρας. ζῶμεν δὲ ἀπὸ θήρας ὥς τὸ πολὺ, μικρὸν τι τῆς γῆς ἐπεργαζόμενοι. τὸ γὰρ χωρίον οὐκ ἔστιν ἡμέτερον, οὔτε πατρῶον οὔτε ἡμεῖς ἐκτησάμεθα, ἀλλὰ ἦσαν οἱ πατέρες 10 ἡμῶν ἐλεύθεροι μὲν, πένητες δὲ οὐχ ἦττον ἡμῶν, μισθοῦ βουκόλοι, βοῦς νέμοντες ἀνδρὸς μακαρίου τῶν ἐνθένδε τινὸς ἐκ τῆς νήσου, πολλὰς μὲν ἀγέλας καὶ ἵππων καὶ βοῶν κεκτημένου, πολλὰς δὲ ποιμένας, καλοὺς δὲ καὶ πολλοὺς ἀγροὺς, 15 πολλὰ δὲ ἄλλα χρήματα, ξύμπαντα δὲ ταῦτα τὰ ὄρη. οὐ δὲ ἀποθανόντος καὶ τῆς οὐσίας δημευθείσης (φασὶ δὲ καὶ αὐτὸν ἀπολέσθαι διὰ

τὰ χρήματα ὑπὸ τοῦ βασιλέως) τὴν μὲν ἀγέλην
 εὐθύς ἀπήλασαν, ὥστε κατακόψαι, πρὸς δὲ τῇ
 ἀγέλῃ καὶ τὰ ἡμέτερα ἅττα βοΐδια, καὶ τὸν
 μισθὸν οὐδεὶς ἀποδέδωκεν. τότε μὲν δὴ ἐξ
 5 ἀνάγκης αὐτοῦ κατεμείναμεν, οὐπερ ἐτύχομεν
 τὰς βοῦς ἔχοντες καὶ τινὰς σκηνὰς πεποιημένοι
 καὶ αὐλὴν διὰ ξύλων οὐ μεγάλην οὐδὲ ἰσχυράν,
 μόσχων ἕνεκεν, ὥς ἂν οἶμαι πρὸς αὐτό που τὸ
 θέρος. τοῦ μὲν γὰρ χειμῶνος ἐν τοῖς πεδίοις
 10 ἐνέμομεν, νομὴν ἱκανὴν ἔχοντες καὶ πολλὴν χιλὸν
 ἀποκείμενον· τοῦ δὲ θέρους ἀπηλαύνομεν εἰς τὰ
 ὄρη. μάλιστα δ' ἐν τούτῳ τῷ τόπῳ σταθμὸν
 ἐποιοῦντο.

The farm.

Τό τε γὰρ χωρίον ἀπόρρυτον ἐκατέρωθεν,
 15 φάραγξ βαθεῖα καὶ σύσκιος, καὶ διὰ μέσου
 ποταμὸς οὐ τραχύς, ἀλλ' ὥς ῥᾶστος ἐμβῆναι
 καὶ βουσί καὶ μόσχοις, τὸ δὲ ὕδωρ πολὺ καὶ
 καθαρόν, ἅτε τῆς πηγῆς ἐγγὺς ἀναδιδούσης, καὶ
 πνεῦμα τοῦ θέρους ἀεὶ διαπνέον διὰ τῆς φάραγ-
 20 γος· οἳ τε περικείμενοι δρυμοὶ μαλακοὶ καὶ
 κατάρρυτοι, ἥκιστα μὲν οἷστρον τρέφοντες,
 ἥκιστα δὲ ἄλλην τινὰ βλάβην βουσί. πολλοὶ
 δὲ καὶ πάγκαλοι λειμῶνες ὑπὸ ὑψηλοῖς τε καὶ

ἄραιοις δένδρεσιν ἀνειμένοι, καὶ πάντα μεστὰ
βοτάνης εὐθαλοῦς δι' ὅλου τοῦ θέρους, ὥστε μὴ
πολὺν πλανᾶσθαι τόπον. ὧν δὴ ἕνεκα συνήθως
ἐκεῖ καθίστασαν τὴν ἀγέλην.

A farmer's life — in summer.

Καὶ τότε ἔμειναν ἐν ταῖς σκηναῖς, μέχρι ἂν 5
εὗρωσι μισθὸν τινα ἢ ἔργον, καὶ διετράφησαν
ἀπὸ χωρίου μικροῦ παντελῶς, ὃ ἔτυχον εἰρ-
γασμένοι πλησίον τοῦ σταθμοῦ· τοῦτό τε
ἐπήρκεσεν αὐτοῖς ἱκανῶς, ἅτε κόπρου πολλῆς
ἐνούσης. καὶ σχολὴν ἄγοντες ἀπὸ τῶν βοῶν 10
πρὸς θήραν ἐτράπησαν, τὸ μὲν αὐτοί, τὸ δὲ
καὶ μετὰ κυνῶν. δύο γὰρ τῶν ἐπομένων ταῖς
βουσίν, ὡς δὴ μακρὰν ἦσαν οὐχ ὀρῶντες τοὺς
νομεῖς, ὑπέστρεψαν ἐπὶ τὸν τόπον καταλι-
πόντες τὴν ἀγέλην. οὗτοι τὸ μὲν πρῶτον 15
συνηκολούθουν αὐτοῖς, ὥσπερ ἐπ' ἄλλο τί· καὶ
τοὺς μὲν λύκους ὁπότε ἴδοιεν, ἐδίωκον μέχρι
τινός, συῶν δὲ ἢ ἐλάφων οὐδὲν αὐτοῖς ἔμελεν.
εἰ δέ ποτε ἴδοιεν τῶν ἀνθρώπων τινα ὅψε καὶ
πρῶ, συνιστάμενοι ὑλάκτουν τε καὶ ἤμυνον, 20
ὥσπερ ἂν εἰ πρὸς ἄνθρωπον ἐμάχοντο. γευό-
μενοι δὲ τοῦ αἵματος καὶ συῶν καὶ ἐλάφων καὶ
τῶν κρεῶν πολλάκις ἐσθίοντες, ὅψε μεταμαν-

θάνοντες κρέασιν ἀντὶ μάξης ἥδεσθαι, τῶν μὲν ἐμπιμπλάμενοι, εἴ ποτε ἀλοίη τι, ὁπότε δὲ μή, πεινῶντες, μᾶλλον ἤδη τῷ τοιούτῳ προσεῖχον, καὶ τὸ φαινόμενον ἐδίωκον πᾶν ὁμοίως, καὶ
 5 ὁσμῆς ἀμηνγέπη καὶ ἴχνους ἡσθάνοντο, καὶ ἀπέβησαν ἀντὶ βουκόλων τοιοῦτοί τινες ὀψιμαθεῖς καὶ βραδύτεροι θηρευταί.

— *And in winter.*

Χειμῶνος δὲ ἐπελθόντος ἔργον μὲν οὐδὲν ἦν πεφηνὸς αὐτοῖς, οὔτε εἰς ἄστνυ καταβᾶσιν οὔτε
 10 εἰς κώμην τινά. φραζάμενοι δὲ τὰς σκηναὺς ἐπιμελέστερον καὶ τὴν αὐλὴν πυκνοτέραν ποιήσαντες, οὕτως διεγέγοντο, καὶ τὸ χωρίον ἐκεῖνο πᾶν εἰργάσαντο, καὶ τῆς θήρας ἡ χειμερινὴ ῥάων ἐγίγνετο. τὰ γὰρ ἴχνη φανερώτερα, ὥς
 15 ἂν ἐν ὑγρῷ τῷ ἐδάφει σημαινόμενα · ἡ δὲ χιῶν καὶ πάννυ τηλαυγῇ παρέχει, ὥστε οὐδὲν δεῖ ζητοῦντα πράγματα ἔχειν, ὥσπερ ὁδοῦ φερούσης ἐπ' αὐτά, καὶ τὰ θηρία μᾶλλον τι ὑπομένει ὀκνοῦντα · ἔστι δ' ἔτι καὶ λαγῶς καὶ δορκάδας
 20 ἐν ταῖς εὐναῖς καταλαμβάνειν. οὕτως δὲ τὸ ἀπ' ἐκείνου διέμειναν, οὐδὲν ἔτι προσδεθέντες ἄλλου βίου. καὶ ἡμῖν συνέζευξαν γυναῖκας τοῖς ἀλλήλων υἱέσιν ἑκάτερος τὴν αὐτοῦ θυγα-

τέρα. τεθνήκασι δὲ ἀμφοτέροι πέρυσι σχεδόν,
τὰ μὲν ἔτη πολλὰ λέγοντες ἃ βεβιώκεσαν,
ἰσχυροὶ δὲ ἔτι καὶ νέοι καὶ γενναῖοι τὰ σώματα.
τῶν δὲ μητέρων ἢ ἐμὴ περίεστιν.

CHAPTER III

THE TOWN MEETING

The hunter continues his story. — Once he received a visit from the tax-collector, and was summoned to appear in court.

Ὁ μὲν οὖν ἕτερος ἡμῶν οὐδεπώποτε εἰς 5
πόλιν κατέβη, πεντήκοντα ἔτη γεγονώς· ἐγὼ
δὲ δις μόνον, ἅπαξ μὲν ἔτι παῖς μετὰ τοῦ
πατρός, ὀπηνίκα τὴν ἀγέλην εἵχομεν. ὕστερον
δὲ ἤκέ τις ἀργύριον αἰτῶν, ὥσπερ ἔχοντάς τι,
κελεύων ἀκολουθεῖν εἰς τὴν πόλιν. ἡμῖν δὲ 10
ἀργύριον μὲν οὐκ ἦν, ἀλλ' ἀπωμοσάμην μὴ
ἔχειν· εἰ δὲ μή, δεδωκέναι ἄν. ἐξενίσαμεν δὲ
αὐτὸν ὡς ἐδυνάμεθα κάλλιστα, καὶ δύο ἐλάφεια
δέρματα ἐδώκαμεν· καὶ γὰρ ἠκολούθησα εἰς τὴν
πόλιν. ἔφη γὰρ ἀνάγκην εἶναι τὸν ἕτερον 15
ἐλθεῖν καὶ διδάξαι περὶ τούτων.

A countryman's description of the town, the court-house, and the court.

Εἶδον οὖν, οἷα καὶ πρότερον, οἰκίας πολλὰς
καὶ μεγάλας καὶ τεῖχος ἑξῶθεν καρτερόν, καὶ
οἰκήματά τινα ὑψηλὰ καὶ τετράγωνα ἐν τῷ
τείχει (τοὺς πύργους), καὶ πλοῖα πολλὰ ὀρ-
5 μούντα ὥσπερ ἐν λίμνῃ (ἐν τῷ λιμένι) κατὰ
πολλὴν ἡσυχίαν. τοῦτο δὲ ἐνθάδε οὐκ ἔστιν
οὐδαμοῦ, ὅπου κατηνέχθης· καὶ διὰ τοῦτο αἱ
νῆες ἀπόλλυνται. ταῦτα οὖν ἐώρων, καὶ πολὺν
ὄχλον ἐν ταύτῳ συνειργμένον καὶ θόρυβον
10 ἀμήχανον καὶ κραυγὴν· ὥστε ἐμοὶ ἐδόκουν
πάντες μάχεσθαι ἀλλήλοις. ἄγει οὖν με πρὸς
τινας ἄρχοντας, καὶ εἶπε γελῶν, Οὗτός ἐστιν,
ἐφ' ὃν με ἐπέμψατε. ἔχει δὲ οὐδὲν εἰ μὴ γε
τὴν κόμην καὶ σκηνὴν μάλα ἰσχυρῶν ξύλων.
15 οἱ δὲ ἄρχοντες εἰς τὸ θέατρον ἐβάδιζον, καὶ γὰρ
σὺν αὐτοῖς. τὸ δὲ θέατρον ἔστιν ὥσπερ φά-
ραγξ, κοῖλον, πλὴν οὐ μακρὸν ἐκατέρωθεν, ἀλλὰ
στρογγύλον ἐξ ἡμίσεως, οὐκ αὐτόματον, ἀλλ'
ὠκοδομημένον λίθοις. ἴσως δέ μου καταγελαῖς,
20 ὅτι σοι διηγοῦμαι σαφῶς εἰδότι ταῦτα. πρῶτον
μὲν οὖν πολὺν τινα χρόνον ἄλλα τινὰ ἔπραττεν
ὁ ὄχλος, καὶ ἐβόων ποτὲ μὲν πράως καὶ ἰλαροὶ

πάντες, ἐπαινοῦντές τινας, ποτὲ δὲ σφόδρα καὶ
 ὀργίλως. ἦν δὲ τοῦτο χαλεπὸν τὸ τῆς ὀργῆς
 αὐτῶν· καὶ τοὺς ἀνθρώπους εὐθύς ἐξέπληττον
 οἷς ἀνέκραγον ὥστε οἱ μὲν αὐτῶν περιτρέχοντες
 ἐδέοντο, οἱ δὲ τὰ ἱμάτια ἐρρίπτουν ὑπὸ τοῦ 5
 φόβου. ἐγὼ δὲ καὶ αὐτὸς ἄπαξ ὀλίγου κατέ-
 πεσον ὑπὸ τῆς κραυγῆς, ὥσπερ κλύδωνος ἐξαί-
 φνης ἢ βροντῆς ἐπιρραγείσης. ἄλλοι δέ τινες
 ἄνθρωποι παριόντες, οἱ δ' ἐκ μέσων ἀνιστά-
 μενοι, διελέγοντο πρὸς τὸ πλῆθος, οἱ μὲν ὀλίγα 10
 ῥήματα, οἱ δὲ πολλοὺς λόγους. καὶ τῶν μὲν
 ἤκουον πολὺν τινα χρόνον, τοῖς δὲ ἐχαλέπαινον
 εὐθύς φθεγξαμένοις καὶ οὐδὲ γρύζειν ἐπέτρεπον.

*The trial. Argument for the prosecution: the hunters
 have grown rich on public lands; they pay no taxes;
 to allow this would be to establish a bad precedent;
 they are probably bad characters; the defendant is
 trying to deceive the people by appearing before them
 dressed as if he were really poor. The hunter was
 badly frightened.*

Ἐπεὶ δὲ καθέστασάν ποτε καὶ ἡσυχία ἐγένετο,
 παρήγαγον καμέ. καὶ εἶπέ τις, Οὗτός 15
 ἐστίν, ὃ ἄνδρες, τῶν καρπουμένων τὴν δημοσίαν
 γῆν πολλὰ ἔτη, οὐ μόνος αὐτός, ἀλλὰ καὶ ὁ
 πατὴρ αὐτοῦ πρότερον, καὶ κατανέμουσι τὰ

ἡμέτερα ὄρη καὶ γεωργούσι καὶ θηρεύουσι καὶ
 οἰκίας ἐνφοδομήκασι πολλὰς καὶ ἀμπέλους
 ἐμπεφυτεύκασι καὶ ἄλλα πολλὰ ἔχουσιν ἀγαθὰ,
 οὔτε τιμὴν καταβαλόντες οὔδενι τῆς γῆς οὔτε
 5 δωρεὰν παρὰ τοῦ δήμου λαβόντες. ὑπὲρ τίνος
 γὰρ ἂν καὶ ἔλαβον ; ἔχοντες δὲ τὰ ἡμέτερα καὶ
 πλουτοῦντες οὔτε λειτουργίαν πώποτε ἐλειτούργησαν
 οὔδεμίαν οὔτε μοῖραν τινα ὑποτελοῦσι
 τῶν γιγνομένων, ἀλλ' ἀτελεῖς καὶ ἀλειτούργητοι
 10 διατελοῦσιν, ὥσπερ εὐεργέται τῆς πόλεως.
 οἶμαι δέ, ἔφη, μηδὲ ἐληλυθέναι πώποτε αὐτοὺς
 ἐνθάδε. καὶ γὰρ ἀνένευσα. ὁ δὲ ὄχλος ἐγέλασεν,
 ὡς εἶδε. καὶ ὁ λέγων ἐκεῖνος ὠργίσθη ἐπὶ τῷ
 γέλωτι, καὶ μοι ἐλοιδορεῖτο. ἔπειτα ἐπιστρέ-
 15 ψας, Εἰ οὖν, ἔφη, δοκεῖ ταῦτα οὕτως, οὐκ ἂν
 φθάνοιμεν ἅπαντες τὰ κοινὰ διαρπάσαντες, οἱ
 μὲν τὰ χρήματα τῆς πόλεως, ὥσπερ ἀμέλει καὶ
 νῦν ποιοῦσιν τινες, οἱ δὲ τὴν χώραν κατανειμά-
 μμενοι μὴ πείσαντες ὑμᾶς, εἰς ἐπιτρέψητε τοῖς
 20 θηρίοις τούτοις προῖκα ἔχειν πλέον ἢ χίλια
 πλέθρα γῆς τῆς ἀρίστης, ὅθεν ὑμῖν ἔστι τρεῖς
 χοίνικας Ἀπτικὰς σίτου λαμβάνειν κατ' ἄνδρα.
 ἐγὼ δὲ ἀκούσας ἐγέλασα ὅσον ἐδυνάμην μέγι-
 στον. τὸ δὲ πλῆθος οὐκέτ' ἐγέλων, ὥσπερ
 25 πρότερον, ἀλλ' ἐθορύβουν. ὁ δὲ ἄνθρωπος (ὁ

ῥήτωρ) ἐχαλέπαινε, καὶ δεινὸν ἐμβλέψας εἰς
 ἐμὲ εἶπεν, Ὅρᾱτε τὴν εἰρωνείαν καὶ τὴν ὕβριν
 τοῦ καθάρματος, ὥς καταγελαῖ πάνυ θρασέως ;
 ὃν ἀπάγειν ὀλίγου δέω καὶ τὸν κοινωνὸν αὐτοῦ.
 πυνθάνομαι γὰρ δύο εἶναι τοὺς κορυφαίους τῶν 5
 κατειληφόντων ἅπασαν σχεδὸν τὴν ἐν τοῖς ὄρεσι
 χώραν. οἶμαι γὰρ αὐτοὺς μηδὲ τῶν ναυαγίων
 ἀπέχεσθαι τῶν ἐκάστοτε ἐκπιπτόντων, ὑπὲρ
 αὐτὰς σχεδὸν τι τὰς Καφηρίδας οἰκοῦντας.
 πόθεν γὰρ οὕτως πολυτελεῖς ἀγρούς, μᾶλλον 10
 δὲ ὅλας κώμας κατεσκευάσαντο καὶ τοσοῦτον
 πληῆθος βοσκημάτων καὶ ζεύγη καὶ ἀνδράποδα ;
 καὶ ὑμεῖς δὲ ἴσως ὁρᾱτε αὐτοῦ τὴν ἐξωμίδα ὥς
 φαύλη, καὶ τὸ δέρμα, ὃ ἐλήλυθε δεῦρο ἐναψάμε-
 νος τῆς ὑμετέρας ἔνεκεν ἀπάτης, ὥς πτωχὸς 15
 δηλονότι καὶ οὐδὲν ἔχων. ἐγὼ μὲν γάρ, ἔφη,
 βλέπων αὐτὸν μικροῦ δέδοικα, ὥσπερ οἶμαι τὸν
 Ναύπλιον ὁρῶν ἀπὸ τοῦ Καφηρέως ἤκοντα.
 καὶ γὰρ οἶμαι πυρσεύειν αὐτὸν ἀπὸ τῶν ἄκρων
 τοῖς πλέουσιν, ὅπως ἐκπίπτωσιν εἰς τὰς πέ- 20
 τρας.

Ταῦτα δὲ ἐκείνου λέγοντος καὶ πολλὰ
 πρὸς τούτοις, ὁ μὲν ὄχλος ἡγριοῦτο· ἐγὼ δὲ
 ἠπόρουν καὶ ἐδεδοίκειν μή τί με ἐργάσωνται
 κακόν.

One of the citizens, however, took the hunter's part. His argument: there is need of just such men to cultivate the unused public land; proposal of an agrarian law to cover such cases; the first speaker himself is by no means innocent; disastrous consequences of the policy proposed by the first speaker; settlement of the case in hand proposed.

Παρελθὼν δὲ ἄλλος τις, ὡς ἐφαίνετο, ἐπιεικὴς
 ἄνθρωπος ἀπὸ τε τῶν λόγων οὓς εἶπε, καὶ ἀπὸ
 τοῦ σχήματος, πρῶτον μὲν ἡξίου σιωπῆσαι τὸ
 πλῆθος· καὶ ἐσιώπησαν· ἔπειτα εἶπε τῇ φωνῇ
 5 πρᾶως ὅτι οὐδὲν ἀδικοῦσιν οἱ τὴν ἀργὴν τῆς
 χώρας ἐργαζόμενοι καὶ κατασκευάζοντες, ἀλλὰ
 τοῦναντίον ἐπαίνου δικαίως ἂν τυγχάνοιεν· καὶ
 δεῖ μὴ τοῖς οἰκοδομοῦσι καὶ φυτεύουσι τὴν
 δημοσίαν γῆν χαλεπῶς ἔχειν, ἀλλὰ τοῖς κατα-
 10 φθείρουσιν. ἐπεὶ καὶ νῦν, ἔφη, ὦ ἄνδρες,
 σχεδόν τι τὰ δύο μέρη τῆς χώρας ἡμῶν ὀρεινὰ
 ἐστὶ δι' ἀμέλειάν τε καὶ ὀλιγανθρωπίαν. καὶ γὰρ
 πολλὰ κέκτημαι πλέθρα, ὥσπερ οἶμαι καὶ
 ἄλλος τις, οὐ μόνον ἐν τοῖς ὄρεσιν, ἀλλὰ καὶ
 15 ἐν τοῖς πεδινοῖς, ἃ εἴ τις ἐθέλοι γεωργεῖν, οὐ
 μόνον ἂν προῖκα δοίην, ἀλλὰ καὶ ἀργύριον
 ἡδέως προστελέσαιμι. δῆλον γὰρ ὡς ἐμοὶ
 πλέονος ἀξία γίγνεται, καὶ ἅμα ἡδὺ ὄραμα
 χώρα οἰκουμένη καὶ ἐνεργός· ἢ δ' ἔρημος οὐ

μόνον ἀνωφελὲς κτῆμα τοῖς ἔχουσιν, ἀλλὰ καὶ σφόδρα ἐλεεινόν τε καὶ δυστυχίαν τινὰ κατηγοροῦν τῶν δεσποτῶν. ὥστε μοι δοκεῖ μᾶλλον ἐτέρους προτρέπειν, ὅσους ἂν δύνησθε τῶν πολιτῶν, ἐργάζεσθαι τῆς δημοσίας γῆς ἀπολα- 5 βόντας, τοὺς μὲν ἀφορμὴν τινα ἔχοντας πλείω, τοὺς δὲ πένητας, ὅσῃν ἂν ἕκαστος ἢ δυνατός, ἵνα ὑμῖν ἢ τε χώρα ἐνεργὸς ἢ, καὶ τῶν πολιτῶν οἱ θέλοντες δύο τῶν μεγίστων ἀπηλλαγμένοι κακῶν, ἀργίας καὶ πενίας. ἐπὶ δέκα μὲν οὖν 10 ἔτη προῖκα ἐχόντων· μετὰ δὲ τοῦτον τὸν χρόνον ταξάμενοι μοῖραν ὀλίγην παρεχέτωσαν ἀπὸ τῶν καρπῶν, ἀπὸ δὲ τῶν βοσκημάτων μηδέν. εἰ ἂν δέ τις ξένος γεωργῇ, πέντε ἔτη καὶ οὗτοι μηδὲν ὑποτελούντων, ὕστερον δὲ διπλάσιον ἢ οἱ πολί- 15 ται. ὅς δὲ ἂν ἐξεργάσῃται τῶν ξένων διακόσια πλέθρα, πολίτην αὐτὸν εἶναι, ἵνα ὡς πλείστοι ὦσιν οἱ προθυμούμενοι. ἐπεὶ νῦν γε καὶ τὰ πρὸ τῶν πυλῶν ἄγρια παντελῶς ἐστί καὶ αἰσχρὰ δεινῶς, ὥσπερ ἐν ἐρημίᾳ τῇ βαθυτάτῃ, 20 οὐχ ὡς προάστειον πόλεως· τὰ δέ γε ἐντὸς τείχους σπείρεται τὰ πλείστα καὶ κατανέμεται. οὐκοῦν ἄξιον, ἔφη, θαυμάσαι τῶν ῥητόρων, ὅτι τοὺς μὲν ἐπὶ τῷ Καφηρεῖ φιλεργοῦντας ἐν τοῖς ἐσχατοῖς τῆς Εὐβοίας συκοφαντοῦσι, τοὺς δὲ 25

τὸ γυμνάσιον γεωργοῦντας καὶ τὴν ἀγορὰν κατα-
 νέμοντας οὐδὲν οἶονται ποιεῖν δεινόν. βλέπετε
 γὰρ αὐτοὶ δῆπουθεν ὅτι τὸ γυμνάσιον ὑμῖν
 ἄρουραν πεποιήκασιν, ὥστε τὸν Ἡρακλέα καὶ
 5 ἄλλους ἀνδριάντας συχνοὺς ὑπὸ τοῦ θέρους
 ἀποκεκρύφθαι, τοὺς μὲν ἡρώων, τοὺς δὲ θεῶν·
 καὶ ὅτι καθ' ἡμέραν τὰ τοῦ ῥήτορος τούτου
 πρόβατα ἔωθεν εἰς τὴν ἀγορὰν ἐμβάλλει καὶ
 κατανέμεται (τὰ) περὶ τὸ βουλευτήριον καὶ τὰ
 10 ἀρχεῖα· ὥστε τοὺς πρῶτον ἐπιδημήσαντας ξέ-
 νους τοὺς μὲν καταγελᾶν τῆς πόλεως, τοὺς δὲ
 οἰκτεῖρειν αὐτήν. πάλιν οὖν ταῦτα ἀκούσαντες
 ὠργίζοντο πρὸς ἐκείνον καὶ ἐθορύβουν. καὶ
 τοιαῦτα ποιῶν τοὺς τάλαιπώρους ἰδιώτας οἴεται
 15 δεῖν ἀπαγαγεῖν, ἵνα δηλονότι μηδεὶς ἐργάζεται
 τὸ λοιπόν, ἀλλ' οἱ μὲν ἔξω ληστεύωσιν, οἱ δ'
 ἐν τῇ πόλει λωποδυτῶσιν. ἐμοὶ δέ, ἔφη, δοκεῖ
 τούτους εἶναι ἐφ' οἷς αὐτοὶ πεποιήκασιν, ὑποτε-
 λούντας τὸ λοιπὸν ὅσον μέτριον, περὶ δὲ τῶν
 20 ἔμπροσθεν προσόδων συγγινῶναι αὐτοῖς, ὅτι
 ἔρημον καὶ ἀχρεῖον γεωργήσαντες τὴν γῆν κατε-
 λάβοντο. εἰ δὲ τιμὴν θέλωσι καταβαλεῖν τοῦ
 χωρίου, ἀποδόσθαι αὐτοῖς ἐλάττονος ἢ ἄλλοις.

Εἰπόντος δὲ αὐτοῦ τοιαῦτα, πάλιν ὁ ἐξ ἀρχῆς
 25 ἐκεῖνος ἀντέλεγε, καὶ ἐλοιδοροῦντο ἐπὶ πολὺ.

The hunter was told to speak for himself. He gave an inventory of all his goods, asserted his citizenship and his loyalty, offered to give up everything if the town would give him some place to live, and begged his audience not to believe him to be a bad character. The audience was angry at first, then amused, and finally silenced by his earnestness.

Τέλος δὲ καὶ ἐμὲ ἐκέλευον εἰπεῖν ὅτι βούλομαι. Καὶ τί με, ἔφην, δεῖ λέγειν; Πρὸς τὰ εἰρημένα, εἶπέ τις τῶν καθημένων. Οὐκοῦν λέγω, ἔφην, ὅτι οὐδὲν ἀληθές ἐστιν ὧν εἴρηκεν. ἐγὼ μὲν, ὦ ἄνδρες, ἐνύπνια ᾤμην, ἔφην, ὁρᾶν, 5 ἀγροὺς καὶ κώμας καὶ τοιαῦτα φλυαροῦντος. ἡμεῖς δὲ οὔτε κώμην ἔχομεν οὔτε ἵππους οὔτε ὄνους οὔτε βοῦς. εἴθε γὰρ ἦν ἔχειν ἡμᾶς ὅσα οὗτος ἔλεγεν ἀγαθά, ἵνα καὶ ὑμῖν ἐδώκαμεν καὶ αὐτοὶ τῶν μακαρίων ᾤμεν. καὶ τὰ νῦν δὲ ὄντα 10 ἡμῖν ἱκανά ἐστιν, ἐξ ὧν εἴ τι βούλεσθε λάβετε· καὶ πάντα ἐθέλητε, ἡμεῖς ἕτερα κτησόμεθα. ἐπὶ τούτῳ δὲ τῷ λόγῳ ἐπήνεσαν. εἶτα ἐπηρώτα με ὁ ἄρχων τί δυνησόμεθα δοῦναι τῷ δήμῳ; καὶ γὰρ, Τέσσαρα, ἔφην, ἐλάφεια δέρματα 15 πάνυ καλά. οἱ δὲ πολλοὶ αὐτῶν ἐγέλασαν. ὁ δὲ ἄρχων ἡγανάκτησε πρὸς με. Τὰ γὰρ ἄρκεια, ἔφην, σκληρά ἐστι καὶ τὰ τράγεια οὐκ ἄξια τούτων, ἄλλα δὲ παλαιά, τὰ δὲ μικρὰ αὐ-

τῶν· εἰ δὲ βούλεσθε, καὶ κεῖνα λάβετε. πάλιν
 οὖν ἡγανάκτει καὶ ἔφη με ἄγροικον εἶναι παντε-
 λῶς. καὶ γὰρ, Πάλιν, εἶπον, αὖ καὶ σὺ ἀγροὺς
 λέγεις ; οὐκ ἀκούεις ὅτι ἀγροὺς οὐκ ἔχομεν ;
 5 ὁ δὲ ἡρώτα με εἰ τάλαντον ἐκάτερος Ἀττικὸν
 δοῦναι θέλομεν. ἐγὼ δὲ εἶπον, Οὐχ ἴσταμεν
 τὰ κρέα ἡμεῖς· ἃ δ' ἂν ᾗ, δίδομεν. ἔστι δὲ
 ὀλίγα ἐν ἀλσί, τᾶλλα δ' ἐν τῷ καπνῷ, ξηρά,
 οὐ πολὺ ἐκείνων χεῖρω, σκελίδες ὑῶν καὶ ἐλά-
 10 φειοὶ καὶ ἄλλα γενναῖα κρέα. ἐνταῦθα δὲ
 ἐθορύβουν καὶ ψεύδεσθαί με ἔφασαν. ὁ δὲ
 ἡρώτα με εἰ σῖτον ἔχομεν, καὶ πόσον τινά.
 εἶπον τὸν ὄντα ἀληθῶς· Δύο, ἔφην, μεδίμνους
 πυρῶν καὶ τέτταρας κριθῶν καὶ τοσοῦτους
 15 κέγχρων, κυάμων δὲ ἡμίεκτον· οὐ γὰρ ἐγέ-
 νοντο τῆτες. τοὺς μὲν οὖν πυροὺς καὶ τὰς
 κριθάς, ἔφην, ὑμεῖς λάβετε, τὰς δὲ κέγχρους
 ἡμῖν ἄφετε. εἰ δὲ κέγχρων δεῖσθε, καὶ ταύτας
 λάβετε. Οὐδὲ οἶνον ποιεῖτε ; ἄλλος τις ἡρώ-
 20 τησεν. Ποιοῦμεν, εἶπον. ἂν οὖν τις ὑμῶν
 ἀφίκηται, δώσομεν· ὅπως δὲ ἥξει φέρων ἀσκόν
 τινα· ἡμεῖς γὰρ οὐκ ἔχομεν. Πόσαι γὰρ τινές
 εἰσιν ὑμῖν ἄμπελοι ; Δύο μὲν, ἔφην, αἱ πρὸ
 τῶν θυρῶν, ἔσω δὲ τῆς αὐλῆς εἴκοσι· καὶ τοῦ
 25 ποταμοῦ πέραν, ἃς ἑναγχος ἐφυτεύσαμεν, ἔτε-

ραι τοσαῦται· εἰσὶ δὲ γενναῖαι σφόδρα καὶ τοὺς
 βότρυς φέρουσι μεγάλους, ὅταν οἱ παριόντες
 ἐπαφῶσιν αὐτούς. ἵνα δὲ μὴ πράγματα ἔχητε
 καθ' ἕκαστον ἐρωτῶντες, ἐρῶ καὶ τᾶλλα ἃ
 ἐστὶν ἡμῖν· αἰγες ὀκτὼ θήλειαι, βοὺς κολοβή, 5
 μοσχάριον ἐξ αὐτῆς πάνυ καλόν, δρέπανα τέτ-
 ταρα, δίκηλλαι τέτταρες, λόγχαι τρεῖς, μάχαι-
 ραν ἡμῶν ἐκάτερος κέκτηται πρὸς τὰ θηρία.
 τὰ δὲ κεράμεια σκεύη τί ἂν λέγοι τις; καὶ
 γυναῖκες ἡμῖν εἰσὶ καὶ τούτων τέκνα. οἴκου- 10
 μεν δὲ ἐν δυσὶ σκηναῖς καλαῖς· καὶ τρίτην
 ἔχομεν, οὗ κεῖται τὸ σιτάριον καὶ τὰ δέρματα.
 Νῆ Δία, εἶπεν ὁ ῥήτωρ, ὅπου καὶ τὸ ἀργύριον
 ἴσως κατορύττετε. Οὐκοῦν, ἔφην, ἀνάσκαψον
 ἐλθών, ὦ μῶρε. τίς δὲ κατορύττει ἀργύριον; 15
 οὐ γὰρ δὴ φύεται γε. ἐνταῦθα πάντες ἐγέλων,
 ἐκείνου, μοι δοκεῖν, καταγελάσαντες. Ταῦτα
 ἐστὶν ἡμῖν· εἰ οὖν καὶ πάντα θέλετε, ἡμεῖς
 ἐκόντες ὑμῖν χαριζόμεθα, καὶ οὐδὲν ὑμᾶς ἀφαι-
 ρεῖσθαι δεῖ πρὸς βίαν ὥσπερ ἀλλοτρίων ἢ πο- 20
 νηρῶν· ἐπεὶ τοι καὶ πολῖται τῆς πόλεώς ἐσμεν,
 ὥς ἐγὼ τοῦ πατρὸς ἤκουον. καί ποτε ἐκεῖνος
 δεῦρο ἀφικόμενος, ἐπιτυχὼν ἀργυρίῳ διδομένῳ,
 καὶ αὐτὸς ἔλαβεν ἐν τοῖς πολίταις. οὐκοῦν καὶ
 τρέφομεν ὑμετέρους πολίτας τοὺς παῖδας. καὶ 25

ποτε δέησθε, βοηθήσουσιν ὑμῖν πρὸς ληστὰς
 ἢ πρὸς πολεμίους. νῦν μὲν οὖν εἰρήνη ἐστίν·
 εἰ δέ ποτε συμβῇ καιρὸς τοιοῦτος, εὕξεσθε
 τοὺς πολλοὺς φανῆναι ὁμοίους ἡμῖν. μὴ γὰρ
 5 δὴ τοῦτόν γε τὸν ῥήτορα νομίζετε μαχεῖσθαι
 τότε περὶ ὑμῶν, εἰ μὴ γε λοιδορούμενον ὥσπερ
 τὰς γυναῖκας. τῶν μέντοι κρεῶν καὶ τῶν δερ-
 μάτων, ὅταν γέ τοί ποτε ἔλωμεν θηρίον, μοῖραν
 δώσομεν· μόνον πέμπετε τὸν ληψόμενον. εἰ
 10 δὲ κελεύσητε καθελεῖν τὰς σκηνάς, εἴ τι βλά-
 πτουςι, καθελοῦμεν. ἀλλ' ὅπως δώσετε ἡμῖν
 ἐνθάδε οἰκίαν· ἢ πῶς ὑπενεγκεῖν δυνησόμεθα
 τοῦ χειμῶνος; ἔστιν ὑμῖν οἰκήματα πολλὰ
 ἐντὸς τοῦ τείχους, ἐν οἷς οὐδεὶς οἰκεῖ· τούτων
 15 ἡμῖν ἐν ἀρκέσει. εἰ δὲ οὐκ ἐνθάδε ζῶμεν οὐδὲ
 πρὸς τῇ στενοχωρίᾳ τοσούτων ἀνθρώπων ἐν
 ταύτῳ διαγόντων καὶ ἡμεῖς ἐνοχλοῦμεν, οὐ
 δήπου διὰ γε τοῦτο μετοικίζεσθαι ἄξιοί ἐσμεν.
 —ὁ δὲ ἐτόλμησεν εἰπεῖν περὶ τῶν ναυαγίων,
 20 πρᾶγμα οὕτως ἀνόσιον καὶ πονηρόν· τοῦτο γὰρ
 μικροῦ ἐξελαθόμην εἰπεῖν ὁ πάντων πρῶτον
 ἔδει με εἰρηκέναι· τίς ἂν πιστεύσειέ ποτε
 ὑμῶν; πρὸς γὰρ τῇ ἀσεβείᾳ καὶ ἀδύνατόν
 ἐστὶν ἐκεῖθεν καὶ ὅτιοῦν λαβεῖν, ὅπου καὶ
 25 τῶν ξύλων οὐδὲν πλέον ἔστιν ἰδεῖν ἢ τὴν

τέφραν· οὐτὼ πάνυ σμικρὰ ἐκπίπτει, καὶ
 ἔστιν ἐκείνη μόνη ἢ ἀκτὴ ἀπασῶν ἀπρόσιτος.
 καὶ τοὺς ταρρούς, οὓς ἅπαξ εὐρόν ποτε ἐκβε-
 βρασμένους, καὶ τούτους ἀνέπηξα εἰς τὴν δρυὶν
 τὴν ἱερὰν τὴν πλησίον τῆς θαλάττης. μὴ γὰρ 5
 εἶη ποτέ, ὦ Ζεῦ, λαβεῖν μηδὲ κερδᾶναι κέρδος
 τοιοῦτον ἀπὸ ἀνθρώπων δυστυχίας. ἀλλὰ
 ὠφελήθην μὲν οὐδὲν πώποτε, ἠλέησα δὲ πολ-
 λάκις ναυαγούς ἀφικομένους, καὶ τῇ σκηνῇ
 ὑπεδεξάμην, καὶ φαγεῖν ἔδωκα καὶ πιεῖν, καὶ 10
 εἴ τι ἄλλο ἐδυνάμην, ἐπεβοήθησα καὶ συνηκο-
 λούθησα μέχρι τῶν οἰκουμένων. ἀλλὰ τίς ἂν
 ἐκείνων ἐμοὶ νῦν μαρτυρήσειεν; οὐκουν οὐδὲ
 τοῦτο ἐποιοῦν μαρτυρίας ἔνεκεν ἢ χάριτος, ὅς
 γε οὐδ' ὀπόθεν ἦσαν ἠπιστάμην. μὴ γὰρ ὑμῶν 15
 γε μηδεὶς περιπέσοι τοιούτῳ πράγματι.

A witness for the defendant. One of the audience told how he and his companion were shipwrecked on Cape Caphareus, and how they were rescued and cared for by these same hunters.

Ταῦτα δὲ ἐμοῦ λέγοντος ἀνίσταται τις ἐκ
 μέσων· καγὼ πρὸς ἐμαυτὸν ἐνεθυμήθην ὅτι
 ἄλλος τοιοῦτος τυχὼν ἐμοῦ καταψευδόμενος.
 ὁ δὲ εἶπεν, "Ἄνδρες, ἐγὼ πάλαι τοῦτον ἀμφι- 20
 γνοῶν ἠπίστουν ὅμως. ἐπεὶ δὲ σαφῶς αὐτὸν

ἔγνωκα, δεινόν μοι δοκεῖ, μᾶλλον δὲ ἀσεβές, μὴ
 εἰπεῖν ἂ συνεπίσταμαι μηδὲ ἀποδοῦναι λόγῳ
 χάριν, ἔργῳ τὰ μέγιστα εὖ παθών. εἰμὶ δέ,
 ἔφη, πολίτης, ὥς ἴστε, καὶ ὅδε, δείξας τὸν
 5 παρακαθήμενον, καὶ ὃς ἐπανέστη· ἐτύχομεν δὲ
 πλέοντες ἐν τῇ Σωκλέους νηὶ τρίτον ἔτος. καὶ
 διαφθαρείσης τῆς νεῶς περὶ τὸν Καφηρέα παν-
 τελῶς ὀλίγοι τινὲς ἐσώθημεν ἀπὸ πολλῶν.
 τοὺς μὲν οὖν πορφυρεῖς ἀνέλαβον· εἶχον γὰρ
 10 αὐτῶν τινες ἀργύριον ἐν φασκωλίοις. ἡμεῖς
 δὲ γυμνοὶ παντελῶς ἐκπεσόντες δι' ἀτραποῦ
 τινος ἐβαδίζομεν, ἐλπίζοντες εὐρήσειν σκέπην
 τινὰ ποιμένων ἢ βουκόλων, κινδυνεύοντες ὑπὸ
 λιμοῦ τε καὶ δίψους διαφθαρῆναι. καὶ μόλις
 15 ποτὲ ἤλθομεν ἐπὶ σκηναίς τινας, καὶ στάντες
 ἐβοῶμεν. προελθὼν δὲ οὗτος εἰσάγει τε ἡμᾶς
 ἔνδον καὶ ἀνέκαε πῦρ οὐκ ἄθρόον, ἀλλὰ κατ'
 ὀλίγον· καὶ τὸν μὲν ἡμῶν αὐτὸς ἐνέτριβε, τὸν
 δὲ ἡ γυνὴ στέατι· οὐ γὰρ ἦν αὐτοῖς ἔλαιον·
 20 τέλος δὲ ὕδωρ κατέχεον θερμόν, ἕως ἀνέλαβον
 ἀπεψυγμένους. ἔπειτα κατακλίναντες καὶ
 περιβαλόντες οἷς εἶχον παρέθηκαν φαγεῖν
 ἡμῖν ἄρτους πυρίνους, αὐτοὶ δὲ κέγχρον ἐφθῆν
 ἡσθιον· ἔδωκαν δὲ καὶ οἶνον ἡμῖν πιεῖν, ὕδωρ
 25 αὐτοὶ πίνοντες, καὶ κρέα ἐλάφεια ὀπτῶντες

ἄφθονα, τὰ δὲ ἔψοντες · τῇ δ' ὑστεραία βουλο-
 μένους ἀπιέναι κατέσχον ἐπὶ τρεῖς ἡμέρας ·
 ἔπειτα προύπεμψαν εἰς τὸ πεδῖον, καὶ ἀπιούσι
 κρέας ἔδωκαν καὶ δέρμα ἑκατέρῳ πάνυ καλόν.
 ἐμὲ δὲ ὁρῶν ἐκ τῆς κακοπαθείας ἔτι πονήρως 5
 ἔχοντα ἐνέδυσσε χιτῶνιον, τῆς θυγατρὸς ἀφελό-
 μενος · ἐκείνη δὲ ἄλλο τι ῥάκος περιεζώσατο.
 τοῦτο, ἐπειδὴ ἐν τῇ κώμῃ ἐγενόμην, ἀπέδωκα.
 οὕτως ἡμεῖς γε ὑπὸ τούτου μάλιστα ἐσώθημεν
 μετὰ τοὺς θεούς.

10

The hunter was very glad to see his friend Sotades. The audience laughed at him; but he won his case and was treated very generously.

Ταῦτα δὲ ἐκείνου λέγοντος ὁ μὲν δῆμος
 ἤκουεν ἡδέως καὶ ἐπῆνουν με, ἐγὼ δὲ ἀναμνη-
 σθείς, Χαῖρε, ἔφην, Σωτάδῃ · καὶ προσελθὼν
 ἐφίλουν αὐτὸν καὶ τὸν ἕτερον. ὁ δὲ δῆμος
 ἐγέλα σφόδρα, ὅτι ἐφίλουν αὐτούς. τότε ἔγνων 15
 ὅτι ἐν ταῖς πόλεσιν οὐ φιλοῦσιν ἀλλήλους.

Παρελθὼν δὲ ἐκεῖνος ὁ ἐπιεικής, ὁ τὴν ἀρχὴν
 ὑπὲρ ἐμοῦ λέγων, Ἐμοί, ἔφη, ὦ ἄνδρες, δοκεῖ
 καλέσαι τοῦτον εἰς τὸ πρυτανεῖον ἐπὶ ξένια.
 οὐ γάρ, εἰ μὲν ἐν πολέμῳ τινὰ ἔσωσε τῶν 20
 πολιτῶν ὑπερασπίσας, πολλῶν ἂν καὶ μεγάλ-

λων δωρεῶν ἔτυχε· νυνὶ δὲ δύο σώσας πολίτας,
τυχὸν δὲ καὶ ἄλλους, οἳ οὐ πάρεισιν, οὐκ ἔστιν
ἄξιος οὐδεμιᾶς τιμῆς ; ἀντὶ δὲ τοῦ χιτῶνος, ὃν
ἔδωκε τῷ πολίτῃ κινδυνεύοντι τὴν θυγατέρα
5 ἀποδύσας, ἐπιδοῦναι αὐτῷ τὴν πόλιν χιτῶνα
καὶ ἱμάτιον, ἵνα καὶ τοῖς ἄλλοις προτροπὴ
γένηται δικαίοις εἶναι καὶ ἐπαρκεῖν ἀλλήλοις,
ψηφίσασθαι δὲ αὐτοῖς καρποῦσθαι τὸ χωρίον,
καὶ αὐτοὺς καὶ τὰ τέκνα, καὶ μηδένα αὐτοῖς
10 ἐνοχλεῖν, δοῦναι δὲ αὐτῷ καὶ ἑκατὸν δραχμὰς
εἰς κατασκευὴν· τὸ δὲ ἀργύριον τοῦτο ὑπὲρ τῆς
πόλεως ἐγὼ παρ' ἐμαυτοῦ δίδωμι. ἐπὶ τούτῳ
δὲ ἐπηνέβη, καὶ τᾶλλα ἐγένετο ὡς εἶπεν. καὶ
ἐκομίσθη παραχρῆμα εἰς τὸ θέατρον τὰ ἱμάτια
15 καὶ τὸ ἀργύριον. ἐγὼ δὲ οὐκ ἐβουλόμην λα-
βεῖν, ἀλλ' εἶπον ὅτι οὐ δύνασαι δειπνεῖν ἐν τῷ
δέρματι. Οὐκοῦν, εἶπον, τὸ σήμερον ἄδειπνος
μενῶ. ὁμως δὲ ἐνέδυσάν με τὸν χιτῶνα καὶ
περιέβαλον τὸ ἱμάτιον. ἐγὼ δὲ ἄνωθεν βαλεῖν
20 ἐβουλόμην τὸ δέρμα, οἳ δὲ οὐκ εἶων. τὸ δὲ
ἀργύριον οὐκ ἐδεξάμην οὐδένα τρόπον, ἀλλ'
ἀπωμοσάμην. Εἰ δὲ ζητεῖτε τίς λάβῃ, τῷ ῥή-
τορι, ἔφην, δότε, ὅπως κατορύξῃ αὐτό· ἐπί-
σταται γὰρ δηλονότι. ἀπ' ἐκείνου δὲ ἡμᾶς
25 οὐδεὶς ἠνώχλησε.

CHAPTER IV

A COUNTRY HOME

The story finished, Dion and the hunter arrive at the house. The garden; the hunter's family; the dinner.

Σχεδὸν οὖν εἰρηκότος αὐτοῦ πρὸς ταῖς σκη-
ναῖς ἦμεν. καὶ γὰρ γελάσας εἶπον, Ἄλλ' ἔν τι
ἀπεκρύψω τοὺς πολίτας, τὸ κάλλιστον τῶν
κτημάτων. Τί τοῦτο; εἶπεν. Τὸν κῆπον,
ἔφην, τοῦτον, πάνυ καλὸν καὶ λάχανα πολλὰ 5
καὶ δένδρα ἔχοντα. Οὐκ ἦν, ἔφη, τότε, ἀλλ'
ὕστερον ἐποιήσαμεν.

Εἰσελθόντες οὖν εὐωχούμεθα τὸ λοιπὸν τῆς
ἡμέρας, ἡμεῖς μὲν κατακλιθέντες ἐπὶ φύλλων
τε καὶ δερμάτων ἐπὶ στιβάδος ὑψηλῆς, ἡ δὲ 10
γυνὴ πλησίον παρὰ τὸν ἄνδρα καθημένη. θυ-
γάτηρ δὲ ὠραία γάμου διηκονεῖτο, καὶ ἐνέχει
πιεῖν μέλανα οἶνον ἡδύν. οἱ δὲ παῖδες τὰ κρέα
παρεσκεύαζον, καὶ αὐτοὶ ἅμα ἐδείπνουν παρα-
τιθέντες, ὥστε ἐμὲ εὐδαιμονίζειν τοὺς ἀνθρώπους 15
ἐκείνους καὶ οἶεσθαι μακαρίως ζῆν πάντων μά-
λιστα ὧν ἠπιστάμην. καίτοι πλουσίων οἰκίας
τε καὶ τραπέζας ἠπιστάμην, οὐ μόνον ἰδιωτῶν,
ἀλλὰ καὶ σατραπῶν καὶ βασιλέων, οἱ μάλιστα

ἐδόκουν μοι τότε ἄθλιοι, καὶ πρότερον δοκοῦντες,
 ἔτι μᾶλλον, ὁρῶντι τὴν ἐκεῖ πενίαν τε καὶ ἐλευ-
 θερίαν, καὶ ὅτι οὐδὲν ἀπελείποντο οὐδὲ τῆς περὶ
 τὸ φαγεῖν τε καὶ πιεῖν ἡδονῆς, ἀλλὰ καὶ τούτοις
 5 ἐπλεονέκτουν σχεδόν τι.

*Enter the neighbor and his son. The young man and his
 cousin make a fair exchange.*

Ἦδη δ' ἱκανῶς ἡμῶν ἐχόντων ἦλθε κακείνος
 ὁ ἕτερος. συνηκολούθει δὲ υἱὸς αὐτῷ, μειράκιον
 οὐκ ἀγεννές, λαγὼν φέρων. εἰσελθὼν δὲ οὗτος
 ἡρυθρίασεν· ἐν ὅσῳ δὲ ὁ πατὴρ αὐτοῦ ἡσπάζετο
 10 ἡμᾶς, αὐτὸς ἐφίλησε τὴν κόρην, καὶ τὸν λαγὼν
 ἐκείνη ἔδωκεν. ἡ μὲν οὖν παῖς ἐπαύσατο δια-
 κονουμένη καὶ παρὰ τὴν μητέρα ἐκαθέζετο, τὸ
 δὲ μειράκιον αὐτ' ἐκείνης διηκουεῖτο.

*The conversation grows personal: daughters and their
 husbands; wedding-days; the wedding sacrifice.*

Καγὼ τὸν ξένον ἠρώτησα, Αὖτη, ἔφην, ἐστίν,
 15 ἥς τὸν χιτῶνα ἀποδύσας τῷ ναυαγῷ ἔδωκας;
 καὶ ὅς γελάσας, Οὐκ, ἔφη, ἀλλ' ἐκείνη, εἶπε,
 πάλαι πρὸς ἄνδρα ἐδόθη, καὶ τέκνα ἔχει μεγάλα
 ἤδη, πρὸς ἄνδρα πλούσιον εἰς κώμην. Οὐκοῦν,
 ἔφην, ἐπαρκούσιν ὑμῖν ὅτι ἂν δέησθε; Οὐδέν,
 20 εἶπεν ἡ γυνή, δεόμεθα ἡμεῖς. ἐκείνοι δὲ λαμ-

βάνουσι καὶ ὀπηνίκ' ἂν τι θηραθῇ καὶ ὀπώραν
 καὶ λάχανα· οὐ γὰρ ἔστι κῆπος παρ' αὐτοῖς.
 ᾠέρυσι δὲ παρ' αὐτῶν πυροὺς ἐλάβομεν,
 σπέρμα ψιλόν, καὶ ἀπεδώκαμεν αὐτοῖς εὐθὺς 5
 τῆς θερείας. Τί οὖν; ἔφην, καὶ ταύτην διανο-
 εῖσθε διδόναι πλουσίῳ, ἵνα ὑμῖν καὶ αὐτῇ πυροὺς
 δανείσῃ; ἐνταῦθα μέντοι ἄμφω ἡρυθριασάτην,
 ἡ κόρη καὶ τὸ μεράκιον. ὁ δὲ πατὴρ αὐτῆς ἔφη,
 Πένητα ἄνδρα λήψεται, ὅμοιον ἡμῖν κυνηγέτην·
 καὶ μειδιάσας ἔβλεψεν εἰς τὸν νεανίσκον. καὶ γὰρ, 10
 Τί οὖν οὐκ ἤδη δίδοτε; ἡ δὲ ποθεν αὐτὸν ἐκ
 κώμης ἀφικέσθαι; Δοκῶ μέν, εἶπεν, οὐ μακράν
 ἐστίν· ἀλλ' ἐνδον ἐνθάδε. καὶ ποιήσομέν γε τοὺς
 γάμους ἡμέραν ἀγαθὴν ἐπιλεξάμενοι. καὶ γὰρ,
 Πῶς, ἔφην, κρίνετε τὴν ἀγαθὴν ἡμέραν; καὶ 15
 ὅς, Ὅταν μὴ μικρὸν ᾖ τὸ σελήνιον· δεῖ δὲ καὶ
 τὸν ἀέρα εἶναι καθαρὸν, αἰθρίαν λαμπράν. καὶ γὰρ,
 Τί δέ; τῷ ὄντι κυνηγέτης ἀγαθὸς ἐστίν; ἔφην.
 Ἐγὼ γε, εἶπεν ὁ νεανίσκος, καὶ ἔλαφον κατα-
 πονῶ καὶ σὺν ὑφίσταμαι. ὄψει δὲ αὖριον, ἂν 20
 θέλῃς, ὦ ξένε. Καὶ τὸν λαγὼν τοῦτον σύ, ἔφην,
 ἔλαβες; Ἐγὼ, ἔφη γελάσας, τῷ λιναρίῳ τῆς
 νυκτός· ἦν γὰρ αἰθρία πάνυ καλὴ καὶ ἡ σελήνη
 τηλικαύτη τὸ μέγεθος ἡλικὴ οὐδεπώποτε ἐγέ-
 νετο. ἐνταῦθα μέντοι ἐγέλασαν ἀμφοτέρω, οὐ 25

μόνον ὁ τῆς κόρης πατήρ, ἀλλὰ καὶ ὁ ἐκείνου.
 ὁ δὲ ἡσχύνθη καὶ ἐσιώπησε. λέγει οὖν ὁ τῆς
 κόρης πατήρ, Ἐγὼ μὲν, ἔφη, ὦ παῖ, οὐδὲν ὑπερ-
 βάλλομαι. ὁ δὲ πατήρ σου περιμένει, ἔστ' ἂν
 5 ἱερεῖον πρίηται πορευθεῖς. δεῖ γὰρ θῦσαι τοῖς
 θεοῖς.

The younger brother to the rescue.

Εἶπεν οὖν ὁ νεώτερος ἀδελφὸς τῆς κόρης,
 Ἀλλὰ ἱερεῖόν γε πάλαι οὗτος παρεσκεύακε,
 καὶ ἔστιν ἔνδον τρεφόμενον ὀπισθεν τῆς σκηνῆς,
 10 γενναῖον. ἡρώτων οὖν αὐτόν, Ἀληθῶς; ὁ δὲ
 ἔφη. Καὶ πόθεν σοι; ἔφασαν. Ὅτε τὴν ἑν
 ἐλάβομεν τὴν τὰ τέκνα ἔχουσαν, τὰ μὲν ἄλλα
 διέδρα· καὶ ἦν, ἔφη, ταχύτερα τοῦ λαγῶ· ἐνὸς
 δὲ ἐγὼ λίθῳ ἔτυχον καὶ ἀλόντι τὸ δέρμα ἐπέ-
 15 βαλον· τοῦτο ἡλλαξάμην ἐν τῇ κώμῃ, καὶ ἔλα-
 βον ἀντ' αὐτοῦ χοῖρον, καὶ ἔθρεψα ποιήσας
 ὀπισθεν συφεόν. Ταῦτα, εἶπεν, ἄρα ἡ μήτηρ
 σοῦ ἐγέλα, ὁπότε θαυμάζοιμι ἀκούων γρυλιζού-
 σης τῆς συός; καὶ τὰς κριθὰς οὕτως ἀνήλυσκες.
 20 Αἱ γὰρ εὐβοῖδες, εἶπεν, οὐχ ἱκαναὶ ἦσαν πιᾶναι,
 εἰ μὴ γε βαλάνους ἤθελεν ἐσθίειν. ἀλλὰ εἰ
 βούλεσθε ἰδεῖν αὐτήν, ἄξω πορευθεῖς. οἱ δὲ
 ἐκέλευον. ἀπήρσαν οὖν ἐκείνός τε καὶ οἱ παῖδες
 αὐτόθεν δρόμῳ χαίροντες.

The supper of fruit and nuts. The children return bringing the pig. Enter the mother and brothers of the bridegroom.

Ἐν δὲ τούτῳ ἡ παρθένος ἀναστᾶσα ἐξ ἐτέρας σκηνῆς ἐκόμισεν οὐα τετμημένα καὶ μέσπιλα καὶ μῆλα χειμερινὰ καὶ τῆς γενναίας σταφυλῆς βότρυς σφριγῶντας, καὶ ἔθηκεν ἐπὶ τὴν τράπεζαν, καταψήσασα φύλλοις ἀπὸ τῶν κρεῶν, 5 ὑποβαλοῦσα καθαρὰν πτερίδα. ἦκον δὲ καὶ οἱ παῖδες τὴν ὕν ἄγοντες μετὰ γέλωτος καὶ παιδιᾶς, συνηκολούθει δὲ ἡ μήτηρ τοῦ νεανίσκου καὶ ἀδελφοὶ δύο παιδάρια · ἔφερον δὲ ἄρτους τε καθαροὺς καὶ ῥὰ ἐφθὰ ἐν ξυλίνοις πίναξι καὶ 10 ἐρεβίνθους φρυκτούς.

The wedding is discussed, the date is fixed, and Dion is invited to the festivities.

Ἀσπασαμένη δὲ τὸν ἀδελφὸν ἡ γυνὴ καὶ τὴν ἀδελφιδὴν ἐκαθέζετο παρὰ τὸν αὐτῆς ἄνδρα, καὶ εἶπεν, Ἴδοῦ τὸ ἱερεῖον, ὃ οὗτος πάλαι ἔτρεφεν εἰς τοὺς γάμους, καὶ τᾶλλα τὰ παρ' ἡμῶν 15 ἔτοιμά ἐστι, καὶ ἄλφιστα καὶ ἄλευρα πεποιήται μόνον ἴσως οἶναρίου προσδεησόμεθα · καὶ τοῦτο οὐ χαλεπὸν ἐκ τῆς κώμης λαβεῖν. παρειστήκει δὲ αὐτῇ πλησίον ὁ υἱὸς πρὸς τὸν κηδεστὴν ἀπο-

βλέπων. καὶ ὃς μειδιάσας εἶπεν, Οὗτος, ἔφη,
 ἐστὶν ὁ ἐπέχων· ἴσως γὰρ ἔτι βούλεται πιᾶναι
 τὴν ὕν. καὶ τὸ μειράκιον, Αὕτη μὲν, εἶπεν, ὑπὸ
 τοῦ λίπους διαρραγήσεται. καὶ γὰρ βουλόμενος
 5 αὐτῷ βοηθῆσαι, Ὅρα, ἔφην, μὴ ἕως πιαίνεται
 ἢ ὅς οὗτος ὑμῖν λεπτὸς γένηται. ἢ δὲ μήτηρ,
 Ἀληθῶς, εἶπεν, ὁ ξένος λέγει, ἐπεὶ καὶ νῦν
 λεπτότερος αὐτοῦ γέγονε· καὶ πρῶην ἡσθόμην
 τῆς νυκτὸς αὐτὸν ἐγρηγορότα καὶ προελθόντα
 10 ἔξω τῆς σκηνῆς. Οἱ κύνες, ἔφη, ὑλάκτουν, καὶ
 ἐξῆλθον ὀψόμενος. Οὐ σύ γε, εἶπεν, ἀλλὰ
 περιεπάτεις ἀλύων. μὴ οὖν πλείω χρόνον ἐῷμεν
 ἀνιᾶσθαι αὐτόν. καὶ περιβαλοῦσα ἐφίλησε τὴν
 μητέρα τῆς κόρης. ἢ δὲ πρὸς τὸν ἄνδρα τὸν
 15 ἑαυτῆς, Ποιῶμεν, εἶπεν, ὡς θέλουσι. καὶ ἔδοξε
 ταῦτα, καὶ εἶπον, Εἰς τρίτην ποιῶμεν τοὺς γά-
 μους. παρεκάλουν δὲ καὶ μὲ προσμεῖναι τὴν
 ἡμέραν.

ABBREVIATIONS



G.	= Goodwin : Greek Grammar, 1893.
H.	= Hadley and Allen : Greek Grammar.
AJP.	= American Journal of Philology.
Gild. JM.	= Gildersleeve : Justin Martyr, New York, 1877.
GMT.	= Goodwin : Moods and Tenses, 1890.
Kr.	= Krüger : Griechische Sprachlehre, Leipzig, 1875-91.
Ruth. <i>Phryn.</i>	= Rutherford : The New Phrynichus, London, 1881.
Ruth. <i>Bab.</i>	= Rutherford : Babrius, London, 1883.
Sch.	= Schmid : Der Atticismus, Stuttgart, 1887-96, Vol. I.

NOTE. — In references to Dion Chrysostom outside of this text, the page and line of von Arnim's edition is given, with the number of Morel's page following in bracket.

NOTES

CHAPTER I

Page 1. — 2. *πρεσβυτικόν*, an old man's failing. G. 925; H. 617. Cf. Cic. *Cato Major* c. 16, *Senectus est natura loquacior*. 3. *τὸ μηδένα κτλ.*, *that almost irresistible desire to tell every story that occurs to one*. The art. with the inf. sometimes points out the verbal idea in a deprecating or contemptuous way, e.g. *τὸ γήμασθαι*, "this thing of getting married." Gild. JM. pp. 159, 125. 5. *τυχόν*: adv. *perhaps*, as at 24, 2. Frequent in the Atticists; in Dion 48 times. Sch. p. 137. *ἄν εἴη*: G. 1328; H. 872; GMT. 235 ff. See 4, 3. note. *ἀλητικόν*, *the result of a roving life*. 6. *ἀμφότεροι*, *both an old man and a traveller*. 7. *οὐκ ἀηδῶς*, *with no little delight*: a common phrase in Dion, who delights in litotes. Sch. p. 170. 8. *ὄντινα*: notice the use of *δοτις* in an ind. question and parallel with *οἷος*. *ζῶσι* is the participle. 9. *σχεδόν τι*: the indefinite *τις* was employed very frequently by the Atticists in adjectival and adverbial expressions, in imitation of classical Attic writers. *σχεδόν τι* is especially common in Dion (Schmid counts 34 cases), and also in Strabo, Sch. pp. 136-7; Kr. 51, 16, 3 and 5.

13. *τὰ κοῖλα τῆς Εὐβοίας*, *the Hollows of Euboea*. The high cliffs on the east coast of the island form a succession of palisades without an anchorage, and the rocks which jut far out into the sea make this outside

passage always dangerous. Here the Persian ships, which were sent from Artemisium to attack the rear of the Greek fleet, were wrecked. 14. ἀκάτιον: a fisherman's boat. τραχύν τινα, *a rough bit of beach*. Cf. l. 9. 15. ἐκβαλόντες, *driving ashore*. Cf. ἐκπεσόντες, 13, 8; 22, 11.

Page 2. — 1. πορφυρεῖς, *purple-fishers*, who dredged up the shell-fish, the purple murex, from which the precious dye was made. 2. ἐπὶ τῇ πλησίον χηλῇ, *in the shelter of a spur of rocks hard by*. 5. σωθήσομαι: the opt. mood is rarely found in post-classical Greek. It has been lost entirely from modern Greek. The Atticists revived its use, and sometimes employed an opt. in cases where the classical writers did not. In this revival Dion shared. The avoidance of the opt. of indirect statement in this text, however, is very noticeable, even if this is due only to the studied simplicity and directness of the narrative. Cf. 3, 18; 17, 1; 14; 24, 16, etc. 6. ἄλλως, *at random*. εἰ, *on chance of*. 7. ἴδοιμι: the opt. with εἰ is the form of the ideal condition. It is often used by Dion where the conclusion is expressed by a pres. or a fut. ind. contrary to the usual classical practice. Sch. pp. 97-8. Here the conclusion is the implied purpose of ἐπλανώμην; but the opt. does not necessarily suggest that the speaker is quoting the thought which was in his mind. Cf. Xen. *Hel.* I. v. 15.

10. ῥαχίαν, *breakers*: from ῥήγνυμι, to break. 11. The absence of conjunctions in this line is worthy of notice. Perhaps this amounts to a mannerism with this author. 12. ἀκοῦσαι: the inf. is regularly used after verbs of thinking. See l. 15. note. So Dion in this text uses οἶμαι seven times, δοκέω, νομίζομαι, διανοέομαι, once each. With these also should be classed πυνθάνομαι (13, 5), and εἵκαζον (2, 16). 13. ἦχον, *roar*.

ἀπό: the addition of a preposition to such phrases, while not unknown in classic Greek, was characteristic of post-classical and especially of Hellenistic writers, the latter of whom often imitated directly eastern idiom.

15. ἡπορημένους, *at fault*: predicative part. after a verb of perceiving. G. 1588; H. 982. The perf. part. is often used by Dion to express the 'state' of the object. Sch. p. 96. "Verbs of perception (knowing and showing) take *ὅτι* or *ὥς* with the finite verb of intellectual perception, the participle of actual or intellectual perception. There are exceptions, but in view of the mass of examples the exceptions vanish. But, in later Greek, the line between verbs of perception and of conception (thinking) is often effaced." Gild. JM. p. 107. In this text, however, these distinctions are maintained consistently: *e.g.* *ὁράω* is used five times with the part. as here; once with *ὥς* and the ind. (26, 3), where intellectual perception is clearly implied.

16. εἵκαζον: on the augment, see Ruth. *Phryn.* pp. 244-5; Meisterhans: *Att. Inschr.* p. 136. **ἀποβιασθέν**: circumstantial part.

19. τὰ γένεα ὑγιῇ, *with ruddy cheeks*. **κομώντα κτλ.**,

wearing his hair long at the back. For the custom of wearing long hair among the earlier Greeks, see Seymour's interesting note on *κάρη κομόωντας*, *Iliad* ii. 11.

The Abantes, the inhabitants of Euboea in Homer's time, were remarkable for wearing their back hair long, but their front hair "banged." *Iliad* ii. 536; 542. So Plutarch says of Theseus (c. 5) that, when he cut his hair as an offering to Apollo, he shaved *τῆς κεφαλῆς τὰ πρόσθεν μόνον*, ὥσπερ Ὀμηρος ἔφη τοὺς Ἀβαντας.

20. οἴους: attracted to the *number* of its antecedent and used as pred. with *ἐλθεῖν*. Cf. *Iliad* ii. 216, *αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν*; also ii. 673. **21. δοκεῖν**:

G. 1534; H. 956.

Page 3. — 1. οἱ δὲ: without a preceding μέν. Kr. 50, 1, 4. Cf. Xen. *Hel.* I. ii. 14. ἐξ ἡμέσους: ἐκ is often used in such adverbial phrases. Cf. 2, 20; 10, 18. καὶ ὅς, and he: cf. 22, 5; 26, 15; 27, 15; 30, 1. This demonstrative use of ὅς is very common, in Plato and Xenophon, after καὶ at the beginning of a sentence and in the phrase ἢ δ' ὅς. Xen. *Sym.* c. 1, 15; *Anab.* I. viii. 16; VII. vi. 4; Plato, *Sym.* 201 E. See Kr. 50, 1, 5. Both καὶ ὅς and the stereotyped ἢ δ' ὅς are common in Dion also, although unusual in his time, and help to swell the list of his Attic expressions. Sch. p. 122. Cf. Dion I. p. 19, 12 (M. 21), οὐ μέντοι, ἢ δ' ὅς ὁ Ἀλέξανδρος, ἀλλὰ κτλ., and Plato, *Rep.* 450 B. τί δέ; ἢ δ' ὅς ὁ Θρασύμαχος κτλ.

10. μακρὰν: adv. *far off*. This use of the acc. fem. of such an adj. to denote distance is an Atticism and frequent in Dion. Cf. 7, 13; 27, 12. So βραχυτέραν I. p. 85, 4 (M. 88). Sch. p. 89. 12. ὥς τὰ γε νῦν κτλ., *since at present sailing is impossible*. Mahaffy. Cf. Thuc. I. vii. 1; viii. 2. πλόϊμα = πλώϊμα. 13. καὶ μὴ κτλ., and do not have any anxiety about that (viz. the impossibility of sailing). "Übrigens was das betrifft, sei unbesorgt." Golisch. Von Arnim says: "καὶ — φοβηθῆς non intelligo." 14. βουλοίμην δ' ἄν: cf. 1, 5. note. 15. ὅταν: "the relative with ἄν and subj. is in some respects parallel with ἑάν (see 17, 12. note). But observe that the relative with ἄν and subj. is *always* generic in prose." Gild. J.M. p. 127. 16. πιεσθῇ, *weighed down*. 18. κατηνέχθη, διεφθάρη: cf. 2, 5. note. 19. εἰ μὴ: "in indirect questions introduced by εἰ, *whether*, μὴ can be used as well as οὐ." GMT. 667, 5. Doubtless this is due to similarity in form to a conditional protasis. But in later Greek μὴ ousted οὐ even where οὐ was properly required. 21. σπουδῆς, *pressing engagement*.

22. οὔκουν κτλ., *it could not well be otherwise.* 23. ὥς, *how*, has properly the force of an adverb of manner, and implies this force in most of its uses.

Page 4. — 3. σωθείη: “the opt. with ἄν is the potential of the Greek language. It expresses the conviction of the speaker as a conviction. The future element is the ascertainment of the predicate. With the pres. opt. the action itself may be present or future; with the aor. it is future. As the aorist is naturally associated with the negative, the aor. opt. and ἄν with neg. is very common. The transl. with the negat. is often ‘can,’ with the positive ‘must.’ Remember that the English language has nothing to correspond to the Greek future, and the English future is often as good a rendering of the opt. and ἄν as it is of the Greek future.” Gild. J.M. p. 112. Cf. 1, 5. 5. ἐλαφροὶ . . . πλέοντες, *unless they are in very light boats.* Mahaffy. Such craft would founder nearer shore. 7. κακοπαθείας, *accident.* 9. σωθῆς: G. 1374; H. 885, b. σε ἔγνωμεν, *have made your acquaintance:* the aor. of attainment. 11. ἀλλὰ: an odd use of the conjunction, *and not only that but.* See GMT. 513. ἄλλην has here the force of *besides.* Cf. Xen. *Anab.* I. v. 5; *Hel.* I. iv. 2; II. ii. 18; iv. 9. Von Arnim’s conjecture of πόλλην, against the authority of the Mss. seems unnecessary. 12. ἰσχνότητος, *thinness.* 13. οὐ γὰρ κτλ., *for I had no fear of any trap.* “The present or aorist infinitive (without μή), not in indirect discourse, may follow verbs of fearing, to denote the *direct object* of the fear; as in English, *I fear to go.*” GMT. 373.

15. ἱμάτιον: see 24, 5. note. μὲν: without δέ; but καὶ is equivalent. 17. συνεχεῖ: adj., *constant.* ὥς, *how.* Cf. 3, 23. note. 19. ἀδικεῖ: sc. πένητα. κηρύκεια, *the insignia of heralds.*

CHAPTER II

Page 5. — 5. γυναῖκας ἀλλήλων ἀδελφὰς: *i.e.* we each married the other's sister. 11. οὐχ ἥττον: the weight of Ms. authority is for οὐ χείρον, which Geel prefers. "Nec dubium est," he says, "quin homo rusticus dicat οὐ χείρον pro *haud minus*." 12. μισθοῦ: *i.e.* hired. μακαρίον: in post-classical Greek this adj. meant *rich*. Schmid quotes this passage with two others [I. p. 209, 10 (M. 120); p. 217, 19 (M. 128)] as the only examples of Dion's use of the word in its post-classical sense. 17, 10 might be added to the list. All are from *Orat.* VII. Elsewhere Dion gives the word its ordinary classical meaning. I. p. 7, 10 (M. 8); p. 77, 21 (M. 80). 13. ἐνθένδε, ἐκ: the Greek sometimes regards the locus of anything as the place from which it proceeds, rather than as the place in which it is. For a discussion of such variation in expressions of place see Sch. p. 91. Also G. 1225-6; H. 788. 15. καλοὺς δὲ καὶ πολλοὺς: so the Mss. read. Von Arnim, following Dindorf, reverses the order. 16. χρήματα often means personal property as opposed to κτήματα, land and stock. See Gild. JM. p. 132. On ἄλλα, see 4, 11. note. 18. καὶ, *furthermore*.

Page 6. — 1. βασιλέως, *emperor*. The odium of the Latin 'rex' was borne by the Greek τύραννος. βασιλεὺς retained its dignity as the title of a priestly office and also through association with the Persian king. The opening line of Augustus' letter to the Cnidians (*Bulletin de Correspondance Hellénique*, VII. 63) gives certain other well-known titles of the emperors:—

Αὐτοκράτωρ Καῖσαρ θεοῦ υἱὸς Σεβαστὸς ἀρχιερεὺς.

2. ὥστε with the inf. expresses a tendency to a result; its nearest English equivalent is *so as*. The particle

seems to have been used first to reinforce the inf., like the English 'for' in "What went ye out for to see?" So with ὥστε and inf. the negative is μή in o. r. ὥστε with a finite form expresses result and is an outgrowth from the inf. construction, due to the desire to make the *fact* more prominent. Its neg. therefore is οὐ with ind., μή with subj. or imp. AJP. VII. 161 ff.; XIV. 240 ff. Of course the distinction between *so as* and *so that* was not always maintained. In this text ὥστε with inf. appears five times (7, 2; 16, 4; 10; 25, 15); in the last two cases it is *so that*. ὥστε with ind. occurs four times.

3. ἄττα: Attic for τινά; translate *few*. The word had entirely disappeared from the spoken and the literary language of the time. Lucian quotes it as an affectation (*Lex.* c. 21), but uses it himself eight times. It is not infrequent in Dion. Sch. p. 111. βοῖδια: diminutive, evidently colloquial. Found also in Dem. and Arist. Sch. p. 113. As to its form, see Phryn. lxix.

4. ἀποδέδωκεν: note the full force of the perf., *has paid us to this day*. The perf. seems to be common in expressions relating to payments. Cf. 9, 12. ἀπέδωκεν, however, has good Ms. authority.

6. σκηναῖς, *cabins*.

7. αὐλήν, *enclosure*.

8. ὥς ἂν οἶμαι: here ὥς ἂν is used elliptically, without a verb, the οἶμαι being merely parenthetical. In such cases ὥσπερ is more common. G. 1313; H. 863; GMT. 227. Cf. 7, 21; 8, 15; 13, 17; 14, 13. The parenthetical οἶμαι is used so often by Dion as to give a distinct color to his style. The expression is common in Plato and Demosthenes, among the Atticists, also in Philostratus and Lucian. Sch. p. 127. Cf. λέγομεν, Justin M. *Ap.* I. c. 59; *Ap.* II. c. 1.

10. ἐνέμομεν, ἀπηλαύνομεν: note the change of tense from κατεμείναμεν, l. 5. ἀποκείμενον: κείμεναι is used in Attic Greek as the perf. pass. of τίθημι, the perf. τέθειμαι

being always middle in force. 13. ἐποιοῦντο : sc. *our fathers*.

14. χωρίον : sc. ἐστί. "Dio per totum hunc sermonem his hominibus orationem tribuit simplicissimam." Geel, p. 178. 20. δρυμοί, *glades*. 21. οἴστρον, *gad-fly*. 23. ὑπὸ ὑψηλοῖς κτλ., *beneath tall trees far apart, i.e. where pasturage is better than in denser woodland*.

Page 7. — 2. ὥστε μὴ : translate so that there is no need. But see 6, 2. note.

6. διετράφησαν κτλ. : cf. Xen. *Hel.* II. i. 1. 7. εἰργασμένοι, *have brought under cultivation*. 8. σταθμοῦ : G. 1148-9; H. 757. 13. βουσίν : i.e. those which were confiscated. 17. μέχρι τινός, *for a short distance*. 18. συνῶν κτλ. : G. 1105; 1161; H. 742. 20. ἤμνον, *stood on guard*. 21. ὥσπερ ἄν : cf. 6, 8. note. 22. αἵματος : G. 1102; H. 742. 23. κρεῶν : partitive.

Page 8. — 1. κρέασιν : G. 1181; H. 778. μάζης, *bread*. τῶν μὲν κτλ., *gorging themselves with meat when any game was bagged, but otherwise hungry*. τῶν : sc. κρεῶν. G. 1113; H. 743. μή : sc. τι ἀλόλη. 3. προσείχον : sc. τὸν νοῦν, "a familiar ellipsis." 5. ὁσμῆς κτλ., *they followed the scent after a fashion*. ὁσμῆς : G. 1102; H. 742. On the form, see Ruth. *Phryn.* pp. 160-164. 6. ἀπέβησαν, *turned out*. τοιοῦτοί κτλ., "eiusmodi tardi quidam discipuli, multoque tardiores venatores," Nageorgus; i.e. *slow enough to learn this trade, but slower still as hunters*. But perhaps the Latin translation has improved on the Greek original.

13. χειμερινή : G. 1090; H. 730, e. Cf. 14, 5. On the form, see Ruth. *Phryn.* p. 125. 14. ὥς ἄν κτλ., *as you might suppose, being stamped in the moist ground*. ὥς ἄν : cf. 6, 8. note. On σημαίνω in the sense of σφραγίζω, cf. Xen. *Cyr.* VIII. ii. 17, ταῦτα δέ . . . καὶ γράψας καὶ σημη-

νάμενος ἐδίδου. 15. ἡ δὲ χιὼν κτλ., "and the snow shows the game far off, and leaves tracks as clear as a high road." Mahaffy. 19. δορκάδας, *roe* (deer). 20. εὐ-
ναῖς, *forms, beds*. τὸ ἀπ' ἐκείνου: G. 955, 2; 1060;
H. 600, a; 719.

Page 9.—1. πέρυσι σχεδόν, *about a year ago*. Cf. Babrius, lxxxix. 4-5. 2. βεβιώκεσαν: the omission of the augment from the pluperfect is characteristic of later Greek. In the New Testament this augment is for the most part entirely omitted. Such omission is not unknown in classical Greek, especially where a collision of vowels would offend the ear. Cf. Thuc. I. c. 89, 3; Dem. 299. But βεβιώκεσαν may be merely a scribe's error. The Mss. differ as to the true text here, and there is strong evidence for ἐβεβιώκεσαν. "The mere fact of the gradual disappearance of the augment from the pluperfect after Macedonian times is sufficient to account for the state of the manuscripts." Ruth. *Bab.* p. 9. note. Cf. 11, 14. note; 13, 23. 3. καὶ νέοι: von Arnim, following Wilamowitz, rejects these words against the authority of the Mss., thus robbing the passage of a flavor which the author may have been at some pains to impart.

CHAPTER III

The simple-hearted honesty of these peasants, in contrast with the shrewdness and trickery of the townsfolk, is the underlying theme of this chapter. The next gives a picture of the happiness of the country life. Doubtless Dion would have found it hard to discover in real life such characters as these hunters. Certainly their absolute simplicity was incomprehensible to the crowd which met to hear the trial. 6. πόλιν: Carystos is nearest and is doubtless the *city* referred to. But, as

Mahaffy remarks, "Dion takes care to leave it so vague that Chalcis would suit as well." Certainly if the scenes were imaginary, there was no need to define too closely their stage-setting. There were valuable marble quarries near Carystos belonging to the Roman emperors. This adds some plausibility to the hunter's statement on 6, 1.

8. **ὀπηνίκα** properly refers to the time of day (Arist. *Birds*, 1498 f.), but was often used in a more general sense, especially in later writers (Arist. *Frogs*, 646; Dem. 230; 374, etc.). See Ruth. *Phryn.* pp. 122-3. 9. **ἔχοντας**: sc. *ἡμᾶς*, pers. obj. of *αἰτῶν*. G. 1069; H. 724. 11. **ἀλλ'**, but on the contrary. Cf. 4, 11. **μὴ ἔχειν**: verbs of swearing, like those which involve the will, regularly take *μή* for their negative, and *μή* is often used, conformably to the Greek use of negatives in general, even after *ἀπόμνυμι* when it means 'deny with an oath.' See Gild. J.M. p. 113; GMT. 136; 685. Here *ἀπωμοσάμην* is probably used for an emphatic *ὠμοσάμην*, as appears from the *δεδωκέναι* following. Cf. Babrius, lxxv. 19-20.

*κάπῳ μὸς' αὐτοῖς ὅτι σὺ ταῖς ἀληθείαις
ἱατρὸς οὐκ εἶ καὶ μάτην διεβλήθης.*

ἀπόμνυμαι is used once again, 24, 22. It is not found in the middle in Attic writers. Sch. p. 94. 12. **εἰ δὲ μή**, *otherwise*: a stereotyped phrase. **δεδωκέναι**: the perf. inf. representing the pluperf. ind. of a condition contrary to fact, which is very unusual, may find justification here in the fact that *δίδωμι* in the pres. often meant to offer, e.g. 18, 7; 24, 12. **ἐξενίσταμεν**, *entertain*: from *ξενίζω*.

Page 10. — 4. **τοὺς πύργους** and **ἐν τῷ λιμένι** (l. 5) may be explanations offered by Dion himself. So Reiske holds. Others would expunge them as a gloss.

10. **ἀμήχανον**, *tremendous*. Cf. *ἀενάων ποταμῶν ἀμήχανα μεγέθη*, Plato, *Phaedo*, 111 D. 12. **ἄρχοντας**, *magis-*

trates. 13. *εἰ μή γε*: cf. 9, 12; 28, 21. 14. *τὴν κόμην*, *his long hair*. Cf. 2, 19. note. 15. *θέατρον*: theatres were common all over Greece at this time, even in the smaller towns, and were regularly used for public meetings. See Mahaffy: *Greek Life and Thought*, p. 382 f. *ἐβάδιζον*: "the imperfect is a present transferred to the past." GMT. 35. The action in this passage is represented as in progress. All the verbs describing the scene are in the imp., with the exception of *κατέπεσον*, whose tense is explained by *ἅπαξ*. *ἐβάδιζον*, therefore, is not 'began to walk,' a force which the imp. seldom, if ever, has. See Ruth. *Bab.* p. 21 (xv. 4). Dion not infrequently uses such a succession of imperfects in a vivid and detailed description. Cf. 23, 11-15; 25, 8-26, 5.

16. *σύν*: for the difference in use between *σύν* and *μετά*, see Tycho Mommsen: *Beiträge z. d. Lehre v. d. g. Präpositionen*, p. 1. In later Greek the distinction does not seem to have been maintained, except in the New Testament and in Christian writers. See Gild. JM. p. 120. 18. *στρογγύλον ἐξ ἡμίσεως*, *half rounded (semi-circular)*. The hunter's attempt at description will seem less awkward when it is remembered that in later Greek *φάραγξ*, *a ravine*, was sometimes used for *βόθρος*, *a hole*. Ruth. *Bab.* p. lx. *αὐτόματον*: cf. *αὐτόματος θάνατος*, *a natural death*, Dem. 296. 20. *εἰδότει κτλ.*, a favorite rhetorical turn, Thuc. II. c. 36, 4, and Hdt. VII. c. 8, 1. Gild. JM. p. 121. 22. *ἐβόων*: *constructio ad sensum*. G. 900; H. 609. This is reckoned as an Atticism: see Sch. pp. 101-2 (cf. 1, 2). In Dion, the agreement of the verb with a collective noun is somewhat variable: in 12, 12 and 23, 15 a single verb, closely following a collective, is in the sing.: of two verbs following, the nearer is sing., the other plu., in this passage, in 13, 22, and 23, 12: both are plu. in 12, 24. Where a verb or verbs

precede the collective they are commonly plu., *e.g.* Dion I. p. 69, 14 (M. 72), p. 149, 25 (M. 188), II. p. 278, 26 (M. 281). *πρῶς καὶ ἱλαροί*, *in good humor*. Dion is very apt to double his adjectives after the manner of the rhetoricians. Cf. 2, 15; 21; 3, 23; 9, 3; 13, 15; 20, 20; as well as many other passages throughout where two expressions are used, but with a more considerable difference in shade of meaning, *e.g.* 6, 7; 15; 20.

Page 11. — 2. *ἦν δὲ τοῦτο κτλ.*, *and this was dangerous, this business of their anger*. The article serves to hold up the idea expressed by the dependent genitive more distinctly as an object of thought, very much as the article often adds a demonstrative force to the infinitive. Cf. 1, 3. note. G. 953; H. 730 b. 4. *οἷς ἀνέκραγον*, *with what they shouted out*. Geel would amend to *ἐνέκραγον*, referring *οἷς* to *τοὺς ἀνθρώπους*. *περιτρέχοντες ἐδέοντο*, *ran about begging for their lives*. 8. *ἄλλοι δέ*: translate *moreover*. Cf. 4, 11. note. 9. *παριόντες*: *i.e.* on the platform. *οἱ δ' ἐκ κτλ.*, answering to the *παριόντες* without the *μέν*. *μέσων*: notice the plural. See Ruth. Bab. p. 74. 12. *τινα*: cf. 1, 14. note. 13. *εὐθὺς φθεγξαμένοις*, *at their very first utterance*. The aorist here is complexive rather than inceptive, and refers to the fact of their speaking at all as the cause of the people's anger. The participle is predicative. Cf. Xen. *Sym.* c. 3, 13; Hdt. VII. c. 46; Arist. *Frogs*, 644. On the tense, see Gild. JM. p. 143; GMT. 148.

14. *δὲ καθέστασαν*: the true text here is uncertain. All the better Mss. give a double augment, but differ as to the verb-form. The majority have *δ' ἐκαθέσθησαν*. The editors since Emperius have emended this to *δὲ καθέστασαν*; before, to *δ' ἐκάθησαν*. It is, of course, impossible to decide on the authority of the Mss., none of which is earlier than the eleventh century, whether

the first ϵ belonged originally to the preposition or the verb. See the article in Ruth. *Phryn.* pp. 79–87, on irregularities in the augmentation of certain verbs (not including καθίστημι). Matthew xii. 13, however, has ἀπεκατέσθην; also Mark iii. 5; Lucian, *Philopat.* c. 27, ἀπεκατέστησε. Cf. 9, 2; 13, 23; 24, 25. On καθίστασθαι in the sense of *to be quiet*, see Sch. p. 160. Cf. Dion I. p. 29, 10 (M. 31); p. 275, 7 (M. 370); p. 283, 27 (M. 379).

Page 12. — 2. πολλὰς von Arnim places after ἐμπεφευτεύκασι, with deference doubtless to the veracity of the prosecutor. 4. γῆς: G. 1134; H. 746, c. 5. δωρεὰν: adv. Cf. μακρὰν, 7, 13. ὑπὲρ τίνος, *for what service*. 6. ἂν ἔλαβον: potential indicative. G. 1335–40; H. 903. 7. λειτουργία, at Athens in classic times, meant a burdensome public service which the richer citizens performed at their own expense, voluntarily or by appointment, such as supplying and training a chorus for the theatre. In the Roman period almost all public offices were ‘liturgies’ in this sense. The word sometimes meant the public worship of the gods, and, when adopted by the Christian church, an established ritual for public worship, our ‘liturgy.’ 9. γιγνομένων, *earnings*. “Neque aliquam partem fructuum et reddituum solverunt.” Nageorgus. Cf. Lucian, *Dream*, c. 1. τὸν πατέρα εὐφρανεῖν ἀποφέρων ἀεὶ τὸ γιγνόμενον. See also 15, 12. ἀτελεῖς, *exempt from taxes*. 10. εὐεργέται: the title of εὐεργέτης was conferred upon foreigners in Greek cities by a vote of the assembly, in recognition of some special service. Such a title was like an honorary degree, but also entitled the recipient to certain privileges.

11. οἶμαι often means *fancy, ween* (Latin opinari), as opposed to ἡγεῖσθαι, *deem* (ducere), used of solid conviction. Gild. J.M. p. 111. Cf. 13, 17. μηδὲ: “the neg.

of the inf. after verbs of saying and thinking is regularly οὐ. But in this period (the Roman) the neg. μή is employed everywhere with the inf." Gild. JM. p. 113. Dion's frequent use of μή for οὐ constitutes one of the few distinct traces of a post-classical element in his style. Cf. 13, 7. On Dion's use of μή, see Sch. p. 99 ff. See also the interesting article on the post-classical use of μή in *AJP*. I. p. 45 ff. 12. ἀνένευσα: ἀνανεύω is the opposite of κατανεύω, *to nod assent*. 14. ἐπιστρέψας, *turning to the audience*. So Geel; while Reiske takes ἐπιστρέψας = ἐπιστρεφέως ἐπὶ ὧν, *speaking impassionedly*. Cf. Hdt. I. c. 30. 15. οὕτως: *pregnans, so*. οὐκ ἂν φθάνοιμεν κτλ., *why don't we all proceed to plunder the public property?* Mahaffy. On the opt., see 4, 3. note. On the tense of the part., see Gild. JM. p. 126: "The typical construction (of the part. with λανθάνω, τυγχάνω, φθάνω) is identity of tenses, so far as continuance, attainment, and completion is concerned, but the rule is not closely observed except with φθάνω." Cf. 6, 6. See also GMT. 887 and 144. 17. ἀμέλει, *doubtless*: adv. 19. μὴ πείσαντες: another example of the post-classical μή, due in this instance perhaps to the fact that μὴ πείσαντες had become almost a stereotyped phrase, generally with a conditional force. See *AJP*. I. p. 55 ff. ὕμᾱς: referring to the body politic. 20. προίκα: *gratis*. 24. ἐγγέλων, ἐθορύβουν: see 10, 22. note; also 13, 22. 25. ὁ ῥήτωρ Cobet regards as a gloss: cf. 10, 4. note.

Page 13. — 1. εἰς: not unknown after verbs of looking, implying direction; but πρὸς is more common in Attic. 3. καθάρματος, *scamp, brute*. 4. ἀπάγειν, *hale to execution*. Cf. Acts xii. 19, Ἡρώδης δὲ . . . ἀνακρίνας τοὺς φύλακας ἐκέλευσεν ἀπαχθῆναι; Philo, *In Flaccum*, c. 5 (II. p. 522 Mangey's edition); Justin M. *Ap.* II. c. 2, l. 48 and 59. No Greek magistrate, however, is

likely to have had any such arbitrary power. The passage in the text therefore must be regarded as merely oratorical, and must not be taken too literally. 4. ὀλίγον δέω, *I am almost ready*. κοινωνόν, *associate*. 5. εἶναι: πυνθάνομαι takes the constructions of ἀκούω: as a verb of thinking, in the sense of *I am given to understand*, it takes the inf.; as a verb of knowing, the part. or δτι. See 18, 4. note. κορυφαίους, *ringleaders*. 7. μηδὲ: see 12, 11. note. ναυαγίων: G. 1117; H. 748. 9. σχεδόν τι: frequent in Dion, but not unknown to classical authors. Cf. 1, 9. Καφηρίδας (sc. πέτρας), the *Capharides*, the name given to the treacherous rocks off Cape Caphareus. See note to l. 18 below. 10. πολυτελής, *rich*. 13. ἔξωμίδα: the *exomis*, or ordinary garment of the slaves and of laborers, especially countrymen, differed from the *chiton* commonly worn by all freemen in that, while the latter covered both shoulders, the *exomis* hung from the left shoulder alone, and passed thence across the chest, leaving the right arm, shoulder, and breast bare. Like the *chiton*, the *exomis* reached nearly to the knees.

17. οἶμαι: parenthetical. Cf. 6, 8. note. 18. Ναύπλιον: king of Euboea, whose son Palimedes was killed at Troy through the treachery of Ulysses and others. At the end of the Trojan war, when the Greek army was returning home, Nauplius kindled beacon fires on Cape Caphareus, and many of the Greeks, arriving at the coast by night, were misled by the lights and shipwrecked on the rocks. Strabo, c. 368, and Eurip. *Hel.* 1136 ff.

πολλοὺς δὲ πυρσεύσας
φλογερὸν σέλας ἀμφὶ ῥυτὰν
Εὐβοίαν, εἰλ' Ἀχαιῶν
μονόκωπος ἀνὴρ πέτραις
Καφηρίαις ἐμβαλὼν.

19. οἶμαι: cf. 12, 11. note. 22. ἡγριοῦτο, *went wild*.
 23. ἐδεδοίκειν: for the augment, see notes on 9, 2; 11, 14.
 μή κτλ., G. 1378; 1073; H. 887; 725, a.

Page 14.—1. ἐπιεικῆς, *gentlemanly*. 3. σχήματος, *mien*. μέν: see 4, 15. note. The ἔπειτα εἶπε conveys the contrast. 4. ἐσιώπησαν: *constructio ad sensum*. Cf. 10, 22. note. τῇ φωνῇ πράως, *in a quiet tone*. G. 1182; H. 780. 5. ὅτι ἀδικοῦσιν: εἰπεῖν, in the sense of *say*, commonly takes *ὅτι* or *ὥς* in classic Greek; for εἰπεῖν originally gives the exact utterance (ἔπος). Gild. JM. p. 128. But see *AJP*. XIV. p. 375; VI. 489; IV. 88. Notice also the avoidance of the opt. in the secondary sequence. τὴν ἀργὴν: cf. 8, 13. note. The Mss. unite in giving ἀργήν; Boissonade and von Arnim, however, τὴν ἀργόν. See Ruth. *Phryn.* p. 185; *Bab.* p. 62 (lxii. 1). 11. τὰ δύο μέρη: in the expression of a fraction in Greek, the denominator is invariably omitted when it exceeds the numerator by only one, *e.g.* two-thirds, three-fourths, etc. Cf. Thuc. II. x. 2. ὀρεινά: *i.e. waste*. Von Arnim, Dindorf, Emperius, after Pflugk, emend to ἐρημά, contrary to the Mss. ἐρημα certainly seems more natural. ὀρεινός properly means pertaining to the mountains; but may perhaps be tolerated here as figurative. Cf. Babrius, xii. 20 f., to which Rutherford quotes from Harpocration, ὁργὰς καλεῖται τὰ λοχμώδη καὶ ὀρεινὰ χωρία καὶ οὐκ ἐπεργαζόμενα.

17. προστελέσαιμι: sc. ἄν. εἰ with the opt. in the protasis and the opt. and ἄν in the apodosis is aptly called the ideal condition. "It is the condition of fancy, and is chiefly used for illustration, or when an element of hope or fear (wish) comes in. In later Greek εἰ with the opt. is not so sharply distinguished from ἐάν with the subj. as in the classic period, and occasional deviations are to be found in all stages." Gild. JM. p. 108.

17. δῆλον: sc. ἐστί. 18. πλέονος: G. 1135; 1140; H. 753, f. 19. ἐνεργός: the use of this adjective in its *passive* sense is not so common in the classic period. Xenophon, however, uses it freely. Cf. Xen. *Cyr.* III. ii. 19.

Page 15. — 5. γῆς: G. 1091; H. 736. Cf. 11, 16. 6. ἀφορμήν, *capital*, originally 'a starting-point.' Justin M. *Ap.* I. c. 4, 25; c. 44, 27. For a discussion of this word, see Ruth. *Phryn.* p. 304. 7. ἡ δυνατός: sc. ἐργάζεσθαι. 9. ἀπηλλαγμένοι: sc. ᾧσι. 10. ἀργίας καὶ πενίας: this perhaps for rhetorical effect. 11. ἐχόντων: imperative. Here Dion uses the more classical form; in the next line, however, the longer ending. 12. ταξάμενοι, *assessed*. τ. μοῖραν ὀλίγην is rendered by Nageorgus "constitutam modicam partem." 13. ἀπὸ δὲ τῶν βοσκημάτων: only the cultivation of the public land was to be taxed, while cattle-grazing on untilled land was to be free.

13. ἐὰν γεωργῇ: the "anticipatory condition." "This is the common form, 1. Of the future condition; 2. Of the universal condition (good for all time): it is chiefly used in practical matters, and is the invariable form in laws (legal condition)." Gild. JM. p. 105. 15. διπλάσιον ἢ: cf. G. 1154; H. 755, a. 17. εἶναι: G. 1537-40; H. 957, a; GMT. 784, 2. Cf. Xen. *Hel.* I. vii. 9. 21. προάστειον, *suburbs*. 22. τείχους: notice the absence of the article. See Kr. 50, 2, 15 (also 47, 10, 4). 23. ἄξιον θαυμάσαι, *one may well wonder*. ῥητόρων: G. 1102; H. 744. 25. δὲ, *whereas*.

Page 16. — 2. οὐδέν: see 12, 11. note. As Schmid (p. 99), in commenting on Dion's use of οὐ and μή, remarks, οὐ has persisted in modern Greek only in the forms δέν and δχι. Cf. 19, 19. 8. ἐμβάλλει: intransitive. 9. βουλευτήριον κτλ., *the senate house and the public offices*. Cf. Xen. *Cyr.* I. ii. 3. For the formation, see

G. 843; H. 561. 10. ὥστε: see 6, 2. note. πρῶτον: Selden's correction for πρώτους.

14. ταλαιπώρους ιδιώτας, *poor commoners*. On ιδιώτης, see Xen. *Mem.* III. xii. 1. 17. λωποδυτῶσιν, *be sneak-thieves*. 18. τούτους ἔαν, *allow these men to remain in possession*. Cf. the expression 'No one is allowed on the premises.' 18. ὑποτελοῦντας: conditional. 19. τὸ λοιπὸν: Sch. p. 125. ὅσον μέτριον, *whatever is reasonable*. περὶ δὲ τῶν κτλ., *to remit their back rents*. 21. κατελάβοντο, *i.e.* they have a squatter's right. 22. τοῦ χωρίου: cf. 12, 4. 23. ἐλάττωνος: G. 1133; H. 746. 25. ἐλοιδοροῦντο: reflexive, *they stormed at each other*.

Page 17. — 1. τέλος: adv. βούλομαι: note the avoidance of the Opt. Cf. 3, 18. and l. 14 below. 5. ὥμην: see 13, 19. note. 6. φλυαροῦντος: gen. abs. with τούτου understood; its object is ἀγροῦς, etc. G. 1568 fine print; H. 972, a. 8. ἦν: G. 1511; H. 871. 9. ἐδώκαμεν, ἦμεν: G. 1371; H. 884. 10. μακαρίων, *gentry*. 12. κἄν: anticipatory condition. Cf. 15, 13. 13. ἐπήνεσαν, *applauded*.

18. ἄρκεια: a late form for ἀρκτεια, adj. from ἄρκος or ἄρκτος, *a bear*. But see Sch. p. 156. τράγεια, *goat-skins*. 19. ἄλλα δὲ κτλ., *and what are not old are small*. ἄλλα is here equivalent to a τὰ μέν, contrasted with the τὰ δὲ following. Cf. 11, 8.

Page 18. — 2. ἄγροικον, *farmer*. 4. ἀκούεις: "ἀκούω, as a verb of knowing, takes the participle, or ὅτι; as a verb of thinking, the inf.; of actual perception, the gen. and partic." Gild. J.M. p. 124. Cf. 28, 18. 5. τάλαντον: the word originally meant a balance, then a standard weight, then a sum of money. The archon, of course, meant the money talent: the countryman knew the talent only as a weight, about 85 pounds in his time. The

English have this double use of *pound*. 6. θέλοιμεν: this is the only optative in simple indirect discourse in this text. The very next question, l. 12, depending upon the identical verb-form ἡρώτα, has its verb in the pres. ind. See 2, 5. note, and also 2, 7. ἴσταμεν, *weigh*. 7. δίδομεν, *we are ready to give*: so used in pres. and imp. 9. σκελίδες κτλ., *sides of bacon, venison, and other fine meat*. γενναῖα: see 29, 3. note.

13. Δύο μεδίμνους κτλ., *three bushels of wheat, six of barley and as many of millet, and a half a peck of beans*. The *medimnus*, the standard grain measure, was equal to about $1\frac{1}{2}$ bushels. The ἐκτεύς (from ἕκτος, ἕξ) was a sixth part of a medimnus. 16. τῆτες, *this year*: an unusual word in literature, but perhaps common enough to a countryman: it occurs three times in Aristophanes. 21. ὅπως ἤξει: G. 1372, fine print; 1352; H. 885-6. Lys. xii. 50.

Page 19. — 3. ἐπαφῶσιν (ἐπ-αφ-ιημι), *leave them on the vines*. ἵνα: parenthetical use of ἵνα with the subj. as the inf. is sometimes used in English. Out of ἵνα with the subj. the modern Greek infinitive was developed. Cf. Xen. *Sym.* ii. 26. 5. βοῦς κολοβή, *a muley cow*. 6. δρέπανα, δίκελλαι, *sickles, mattocks*. 9. τὰ δὲ κεράμεια, *as for the crockery—why should one speak of that*. Note the use of the pot. opt. in a rhetorical question, implying its own answer. 11. δυσί: this form is not used by Herodotus or any Attic writer. It is found, however, in Hippocrates and Aristotle, and in later writers generally. It is common in Dion [I. p. 110, 14 (M. 145); 249, 11 (M. 342); II. p. 197, 12 (M. 640); 224, 11 (M. 667)]. 12. σιτάριον: see 27, 16. note.

17. ἐκείνου: G. 1123; H. 751-2. 17. μοι δοκεῖν: cf. 2, 21. G. 1534; H. 956. 20. πρὸς βίαν: a common use of πρὸς in adverbial phrases. Kr. 68, 39, 8; Sch. p. 168.

ἀλλοτρίων, *foreigners*. Here the speaker replies to the insinuation, made by the first speaker, that he was not a citizen (12, 11). Further on (20, 19 ff.) he refers to the attempt to blacken his character by the suggestion that he and his companion caused the wreck of ships in order to plunder the wreckage and the bodies washed ashore (13, 7 ff.). For the case, see G. 1118; H. 748, a.

21. ἐπεὶ τοι, *for you know*. “*τοί* appeals to the consciousness of the hearer.” Gild. JM. p. 114. *ἐπεὶ τοι* is a common formula in Dion. See Sch. p. 187.

22. πατρός: G. 1103; H. 742, c. **καὶ ποτε ἐκείνος κτλ.**, “*cum fieret aliquando, ut, in urbem appulsus, intervenire largitioni numariae, tulit et ipse partem suam ratam.*” Reiske. It was of course the best proof of citizenship that a man should have been allowed to share in a ‘state dole.’ Cf. Lucian, *Timon*, c. 49. **διδόμενος** is predicative. The pred. part. is often best rendered in English by a verbal noun; the substantive must then be translated by a genitive. Such a participial phrase may be in any of the constructions possible to a verbal noun, *e.g.* **ῥώμην καὶ ἡ νῆσος ἐμπρηθεῖσα παρέειχεν**, Thuc. IV. c.

29. Cf. the familiar use of the part. in Latin, *e.g.* *ab urbe condita*. See Kr. 56, 10, 2; 50, 11, 3.

Page 20. — 4. φανῆναι: note the aor. inf. after the fut. verb. G. 1520. **6. εἰ μή γε**: elliptical. Cf. 28, 21. **λοιδορούμενον**, *with his tongue*. **11. καθελούμεν**: a late fut. of *καθαίρω*. Cf. Anth. Plan. 334. **ὅπως δώσετε**: see 18, 21. note. **13. χειμῶνος**: the gen. of time died out in ordinary Greek. The Atticists revived its use in their effort after classic elegance. But in classic Greek the gen. denoted only time *within which*; the Atticists used it also to denote *duration*. Sch. p. 90. Cf. I. p. 205, 27 (M. 116); II. 106, 10 (M. 549); 138, 29 (M. 582); 210, 18 (M. 653).

15. *εἰ δὲ κτλ.* : the logical condition. See Gild. JM. p. 111. The *εἰ δὲ* resumes the thought of *ἐὰν δὲ* (l. 9), what intervenes being parenthetical. On the *οὐ*, see Gild. JM. p. 214. The sentence is conditional only in form; the fact of their not living in the city is asserted, and therefore *οὐ* is used. 16. *στενοχωρία*, *misery*: a post-classical meaning. Cf. Dion, I. p. 252, 23 (M. 345); Dion Cassius, xxxix. 34, *τῆς τοῦ καιροῦ στενοχωρίας*, *the hardness of the times*; 2 Corinthians vi. 4. See Sch. p. 163. The word originally meant only 'narrowness of space.' 17. *οὐ δῆπου*, *I should not think*. This is the only sentence in which he pleads for his home. On Dion's use of *οὐ δῆπου* for the post-classical *οὐχ οἶον*, see Sch. p. 184. 19. See 13, 7. 24. *καὶ ὅτιοῦν*, *anything at all*: the *καὶ* merely emphasizes the following word.

Page 21. — 1. *τέφραν*, *splinters*; properly *ashes*. Dion may have been reading Plutarch, *Them.* c. 8, where the débris left by the burning of the wreckage at Artemesium is called *κόνιν τεφρώδη*. *σμικρὰ* = *μικρὰ*. See Meisterhans: *Gram. d. Att. Inschr.* p. 68, 12. 3. *ταπρούς*, *oar-blades*: Jacobs' suggestion for the *λάρους* of the Mss., which von Arnim retains. 4. *καὶ τούτους*: epanaleptic use of the demonstrative, frequent in Dion, also in Xenophon. Sch. p. 94. 6. *εἴη*: G. 1507; H. 870. 10. *φαγεῖν*, *πιεῖν*: G. 1532, 1; H. 951. Cf. 22, 22; 24; 25, 13. 12. *οἰκουμένων*, *settlements*. 14. *ὅς γε*, *I who*. Often in Dion the rel. with *γε* or *γε καὶ* is used in a causal sense. Sch. p. 93.

Page 22. — 2. *λόγω*, *ἔργῳ*: an antithesis sanctioned by immemorial usage. 5. *καὶ ὅς*: demonstrative use of *ὅς*. Cf. Plato, *Phaedo* 118: *ὁ ἄνθρωπος ἐξεκάλυψεν αὐτόν, καὶ ὅς τὰ δμματα ἔστησεν*. See also 3, 1. note. 6. *τρίτον ἔτος*: G. 1064; H. 721. 7. *παντελῶς ὀλίγοι τινές*,

mighty few. On *τινές* with the adj., see 1, 14. note.

10. *φασκωλοῖς*: diminutive of *φάσκωλος* (Latin *pasceolus*), a leathern purse. The word is rare and late.

11. *γυμνοί*, *destitute*. *ἀτραποῦ*, *path*. 12. *εὐρήσειν*: G. 1286; H. 948, a. Cf. the aor. *διαφθαρήναι*, l. 14. *σκέπην*, *shanty*.

17. *οὐκ ἀθρόον, ἀλλὰ*: Dion is fond of such antitheses, where the negative member often adds nothing to the sense, but emphasizes the positive. Sch. p. 172.

20. *ἀνέλαβον ἀπεψυγμένους*, *brought us back to life, for we were half dead*.

21. *κατακλίναντες*: causative.

22. *οἷς*: G. 1181; H. 776. 23. *ἐφθήν*, *boiled*: cf. 23, 1.

25. *κρέα*: obj. of *ἔδωκαν*.

Page 23.—1. *τὰ δὲ*: see 3, 1. note. 6. *χιτώνιον*: the frequency of diminutives in this text is very noticeable. *χιτώνιον*, however, properly meant an undergarment, commonly the under-tunic worn by women. In later times, when both men and women wore under-tunics, the men's garment was called *χιτωνίσκος*, although Plutarch uses this word for both sexes. See Eustathius on *Diad.* xviii. 595; Becker, *Charicles*, p. 417. 7. *ράκος*, *rag*. *περιεξώσατο*: *ζώννυμι*.

13. *χαῖρε*, *how are you!* The ordinary word of greeting. 14. *ἐφίλουν*, *kissed*. The Scholiast says: "To kiss one's friends was a Persian custom; but among the Greeks it was countrified, for men in the cities shook hands with one another. From this custom came the phrase *δεξιουσθαι*. But even among the Persians, not every one who met an acquaintance greeted him with a kiss, but only an equal; an inferior bowed, while one still lower stood aside from the walk." Cf. Xen. *Ag.* v. 4; Cyr. I. iv. 27-28; Hdt. I. c. 134. Mahaffy recalls Plutarch, *Conjug. Praecepta*, c. 13. 17. *τὴν ἀρχὴν*: an Attic expression, for which Polybius uses *ἐξ ἀρχῆς* or

τὰς ἀρχάς. Sch. p. 110. Cf. 16, 24. 19. *πρυτανεῖον*, *town-hall*, a building consecrated to Hestia and containing the hearth of the state. Here the chief magistrates held their meetings, and foreign ambassadors and sometimes citizens, distinguished for some special service, were entertained. ἐπὶ ξένια, *to dinner*: Dindorf's correction for the ἐπὶ ξενία of the Mss. See Cobet, *Var. Lect.* p. 81. Cf. Hdt. V. c. 18; Xen. *Anab.* VI. i. 3; *Hel.* VI. iv. 20.

Page 24. — 4. *θυγατέρα*: G. 1069; H. 724. 5. ἐπιδοῦναι, *ψηφίσασθαι* (8), *δοῦναι* (10): sc. *δοκεῖ*. See 23, 19; 15, 17. note. *χιτῶνα, ἱμάτιον*: the garments of the Greeks were of two classes, *ἐνδύματα* and *ἐπι-* or *περιβλήματα*. The ordinary *ἐνδυμα* was the *chiton*. For men this was commonly a short woollen shirt without sleeves; the women's *chiton* reached to the ground. See 13, 13. note. The *himation* was the ordinary *περιβλημα*, and differed from the Roman *toga* in being nearly square. Athen. v. c. 50. See Becker, *Charicles*, p. 413 ff. 7. *δικαίοις*: G. 928, 1; H. 941. 9. *μηδένα*: G. 1519; H. 1023. 11. *κατασκευήν*, *outfit*.

16. *δύνασαι*: note the avoidance of indirect discourse. 21. *τρόπον*: adverbial. 22. *ἀπωμοσάμην*: cf. 9, 11. The Mss. add *λήψεσθαι*, some, of inferior authority, inserting also *μή*. Von Arnim, following Wilamowitz, rejects the reading. *λάβῃ*: G. 1358-9; 1490; H. 866, 3. "A question in the subj. expects an answer in the imperative; hence the person is chiefly the first person. Occasionally we find this subj. question used as a purely indicative fut. (Luke 11, 5), in which the earlier and later stages of the language meet." Gild. JM. p. 136. 23. *κατορύξῃ*: cf. 19, 14. 25. *ἡνώχλησε*: note the double augment. See 11, 14. note.

CHAPTER IV

Fortunatus et ille, deos qui novit agrestis
 Panaque Silvanumque senem Nymphasque sorores.
 illum non populi fascēs, non purpura regum
 flexit et infidos agitans discordia fratres.

* * * * *

quos rami fructus, quos ipsa volentia rura
 sponte tulere sua, carpsit nec ferrea iura
 insanumque forum aut populi tabularia vidit.

VIRGIL, *Georgics* II. 493 ff.

3. πολίτας: G. 1069; H. 724.

8. The description which follows here has so close a parallel in Plato's *Republic* (II. 372) that Dion seems to have taken the detail of his picture directly from his master in philosophy. 10. στιβάδος, *bedstead*. 12. ώραία γάμου: G. 1145; H. 754, e. ώραῖος alone was used in this sense. Cf. Babrius xcvi. 1. Here it may be translated *grown up*. 14. παρατιθέντες, *i.e. serving the meal*. 19. σατραπῶν καὶ βασιλέων, *nabobs and kings*. Perhaps Dion was thinking of certain Asiatic princes who retained some nominal authority by favor of the Romans.

Page 26. — 2. ἔτι μᾶλλον, *all the more*, repeating the idea of μάλιστα (25, 19). τε καὶ ἐλευθερίαν, *and at the same time the independence*. 4. ἀλλὰ κτλ., *but even had somewhat the advantage* (of rich men) *in these things*. πλεονεκτέω often takes a gen. of the person and dat. of the thing. Cf. Xen. *Cyr.* IV. iii. 21, ἔτι δ', ἔφη, καὶ τοῖσδε πλεονεκτήσω τοῦ ἱπποκενταύρου. The antithesis is similar to that in 22, 17.

8. οὐκ ἀγεννής: litotes, a common figure in Dion. Cf.

1, 7; 27, 16, etc. See Sch. p. 170. 9. ἤρυθρίασεν, *blushed*.

14. Αὐτή: see 23, 6. 16. καὶ ὅς: see 3, 1. note. Cf. Plato, *Prot.* 310 D. 17. πρὸς: an unusual and late use of the preposition. Sch. p. 168. ἐδόθη: cf. Babrius xcvi. 4. δίδωμι γῆμαι. 19. The wife is quick to resent this reflection on their happiness, and the insinuation that her daughter married for money. 20. λαμβάνουσι, *receive presents*.

Page 27. — 3. πέρουσι δὲ παρ' αὐτῶν: the πέρουσι is due to Casaubon, the rest to Wilamowitz. 4. ψιλόν, *mere*: an odd use, but found in classical Greek. εὐθύς: used properly only with gen. abs. and participial phrases, e.g. ἀρξάμενος εὐθύς καθισταμένου (sc. τοῦ πολέμου), Thuc. I. i. 1; τοῖς καλοῖς εὐθύς ἰδόντες εὖνοι γιγνόμεθα, Isoc. x. 56. Here γενομένης might be supplied with *θερείας*; but cf. παραχρῆμα τῆς εὐεργεσίας, Dion I. p. 148, 33 (M. 187). The gen. alone with εὐθύς may seem less strange when it is remembered that in later Greek εὐθύς was often confused with εὐθύ which took the gen. directly, but always of place. εὐθύς in this sense has a partial parallel in the English use of 'directly.' For examples see Kr. 56, 10, 3; Ruth, *Phryn.* p. 222 f. 7. ἤρυθριασάτην: the dual had entirely disappeared before Dion's time: its use by the Atticists was something of an affectation. Cf. l. 25. 10. μειδιάσας, *smiling*.

16. σελήμιον: another diminutive. Cf. 19, 12; l. 22; 29, 17, and elsewhere. These words are evidently used to give to the language of these Euboean peasants a certain homely flavor, and call to mind the very frequent use of diminutive forms in the spoken language of modern Greece. Sch. p. 162. σελήμιον is used by Athenaeus (vii. c. 3), and also by Theophrastus. Greek weddings were most frequently held in the bridal month, Gamelion.

Morel, in his scholia on this passage, quotes from Sophocles, Frag. 713 (which, however, has nothing to do with weddings):

Πρόσωπα καλλύνουσα καὶ πληρουμένη.

On superstitions about the full moon see Plutarch, *Quaest. Rom.* c. 77, εὐτοκεῖν γὰρ ἐν ταῖς πανσελήνοις μάλιστα δοκοῦσι.
 19. ἔλαφον κτλ., *I can track down a stag and meet the charge of a wild boar.* This use of καταπονέω is post-classical: it is found also in Plut. and Luc. Sch. p. 160.
 22. ἔλαβες: translate *run down.* λιναρίω, *snare*: a vulgarism. Sch. p. 161.

Page 28. — 2. ἡσχύνθη, *was embarrassed.* 5. ἱερεῖον, *sacrifice.* πρίηται: v. sub ὠνέομαι.

10. γενναῖον, *a fine one.* 11. ἔφη, *said yes.* καὶ πόθεν σοι: G. 1171; H. 770. 12. τέκνα, *litter.*
 14. ἀλόντι κτλ., the pig was evidently stunned, and the young man, in order that he might not kill it or let it escape, wrapped it up in the skin which he was wearing. See 13, 14. The reading here and the explanation are due to Geel: the Mss. give καὶ ἄλλοι τὸ δέρμα ἐπέβαλον.
 15. κόμῃ: cf. 8, 10. 16. χοῖρον, *a young porker, i.e. a young domestic pig:* χοῖρος was used especially of a sucking pig. Ath. ix. c. 17 and 54; Homer, *Od.* xiv. 80. The wild pig in this case was of the wrong gender (cf. ἐνὸς l. 13 and τῆς συνός l. 19). Although in l. 5 the father speaks of sacrificing to the gods in general, yet it was to Hera especially, as the goddess of marriage and childbirth, that sacrifice was offered on the wedding day. It was the custom that the animal should be of the same sex as the divinity to whom it was sacrificed.

17. ταῦτα ἄρα, *then that was why.* 18. ἀκούων: cf. 18, 4. note. 20. εὐβοῖδες, *chestnuts.* Euboea was famous for its chestnuts, hence the name. The more

common name was *κάρνα Κασταναῖα* or *κάστανα*. The Euboean chestnuts were given a bad name by Mnesitheus for indigestibility (Ath. ii. c. 43). **21. βάλανους, acorns.** The word was often used of nuts in general. Athenaeus (ii. c. 41-43) speaks of the *Διὸς βάλανον*, evidently the walnut, and in the same chapter he calls this very Euboean chestnut *βάλανος*: *λόπιμον κάρνόν τε Εὐβοέες, βάλανον δὲ μετεξέτεροι καλέσαντο*. The sense of the passage, however, seems to be: there were not enough chestnuts to fatten her, unless she had been willing to eat acorns with them. The pig was evidently too dainty to eat the ordinary mast. *ικανός* was often used of number and quantity, regularly so in the New Testament (*ὄχλος ικανός*, Acts xi. 24; *ικανὸν χρόνον*, Acts xiv. 3). Cf. *πρὸ ικανοῦ*, Dion II. p. 295, 1 (M. 298). For *εἰ μή γε* von Arnim conjectures *ἢ μηδὲ*, a doubtful improvement even if it had Ms. authority. **22. πορευθεῖς**: note the use of the part. to particularize the action of the verb. It is used here and in l. 5, and gives color to the language of these peasants. The idiom is as old as Homer, but in Hellenistic Greek has been regarded by some as an Orientalism, especially in the Septuagint, where it is often in imitation of the Hebrew inf. abs. (Winer, *N. T. Grammar*, ed. of 1873, pp. 354-5). Sch. p. 97.

Page 29. — 2. οὔα, sorb-apples, the fruit of the service-tree, *Pyrus* (*Sorbus*) *domestica*, akin to the mountain ash. These berries ripened in the fall, and were split for eating [cf. *ὥσπερ οἱ τὰ δα (τέμνοντες)*, Plato, *Sym.* 190 E.]. **μέσπιλα, medlars.** "The medlar is a small bushy tree related to the crab-apple, wild in central and southern Europe, but introduced from western Asia. Its fruit resembles a small brown-skinned apple, but with a broad disk at the summit surrounded by the remains of the calyx lobes. When first gathered it is harsh and

uneatable; but in the early stages of decay it acquires an acid flavor much relished by some. Shak. *As You Like It*, III. 2, 123." Cent. Dict. 3. τῆς γενναίας σταφυλῆς κτλ., *plump clusters of fine grapes*. Schmid (p. 113) calls attention to the application of the adj. γενναῖος to lifeless objects, and says that the word was lacking altogether in the later language; that Plato and Xen. use it of animals. Schmid also marks the word as occurring only once in Dion, doubtless in this sense. The word, however, occurs five times in this text alone; once of men (γενναῖοι τὰ σώματα, 9, 3), once of meat (18, 10), twice of vines (19, 1; 29, 3), and once of an animal for sacrifice (ιερεῖον, 28, 10). Plato (*Laws*, 844 E.) uses this identical phrase γενναίαν σταφυλήν and γενναῖα σῦκα. 5. ἀπό, *from the stains of*: cf. Dion I. p. 82, 18 (M. 85). 6. περὶδα, *fern*. 8. παιδιᾶς, *jokes*. 9. ἄρτους καθαροὺς, *loaves made of fine flour*. ἄρτος meant a loaf of wheat bread, while μᾶζα was of barley. Cf. 22, 23; 8, 1. For the meaning of καθαρός, see Ath. iii. c. 74: συγκομιστόν — τοῦτο δ' εἶναί φησι καὶ διαχωρητικώτερον τοῦ καθαροῦ. 10. ῥᾶ κτλ., *boiled eggs on wooden platters and roasted vetches*. "Phaenias, in his book about plants, says: Pulse, beans, and vetches, when they are tender, are used for dessert; but when they are dry, they are usually eaten boiled or roasted." Ath. ii. c. 44. Roasted ἐρέβινθοι must have been a great delicacy, for it is said of one man that

τρώγων ἐρεβίνθους ἀπεπνίγη πεφρυγμένους.

12. The party is now complete, and around their fire-side on this fall evening, over their supper of fruit and nuts, they talk about the wedding.

πὰρ πυρὶ χρή τοιαῦτα λέγειν χειμῶνος ἐν ὥρῃ
ἐν κλίνῃ μαλακῇ κατακείμενον, ἔμπλεον ὄντα,
πίνοντα γλυκὺν οἶνον, ὑποτρώγοντ' ἐρεβίνθους.

ATH. ii. c. 44.

And see also Aristoph. *Peace*, 1131–37. 13. ἀδελφιδήν, *niece*. 15. παρ' ἡμῶν, *on our side*. The Mss. give παρ' ἡμῖν, which Emperius emends. 16. ἄλφιτα καὶ ἄλευρα, *meal and flour* (of barley and wheat; cf. Plato, *Rep.* 372 B.), doubtless to sprinkle over the sacrifice. Cf. Homer, *Od.* xiv. 429. For a full account of a sacrifice, see *Od.* iii. 418–463. These ceremonies remained essentially unaltered in later times. See Guhl and Koner: *Life of the Greeks and Romans*, tr. from 3d ed. p. 283 ff. 17. οἰναρίου: cf. 27, 16. The word is found in Dem. and in comic writers. Sch. p. 128. οἰνάριον often meant a poor, cheap wine, a phrase which recalls the English 'small beer.' Athenaeus (iii. c. 9) quotes from Apollodorus of Carystos:

πλήν τὸ οἰνάριον πάνν
ἦν ὀξύ καὶ πονηρόν, ὥστ' ἤσχυνόμεν.

And again (ii. c. 56), πιεῖν οἰνάριον ἦν ἀμφίβολον. The innocens Lesbium of Horace (*Carm.* I. 17, 21) is called οἰνάριον in Ath. i. c. 51. 19. τὸν κηδεστήν, *his future father-in-law*.

Page 30. — 2. ὁ ἐπέχων, *the one who is keeping us back*. 3. μέν: solitarius. Cf. 4, 15. 4. τοῦ λίπους διαπραγήσεται, *is ready to burst with fat*. 5. ὄρα, *take care*. 6. οὗτος ὑμῖν, *your friend here*. 8. αὐτοῦ, *than his wont*: cf. Thuc. I. viii. 3: ὡς πλουσιώτεροι ἐαντῶν γιγνόμενοι. 12. ἀλύων, *distracted*. 13. ἀνιᾶσθαι, *be teased*. 17. προσμεῖναι τὴν ἡμέραν, *to stay until the day*.

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